THE
Universalist Leader

Boston July 1, 1922 Chicago

An Ode to Freedom

Here in the forest now,
As on that old July
When first our conscript fathers took the vow,
The bluebird, stained with earth and sky,
Shouts from a blowing bough
In green aerial freedom, wild and high.
And now, as then, the bobolink,
Out on the certain brink
Of the swaying alder, swings,
Loosing his song out, link by golden link;
While over the wood his proclamation rings;
A daring boast that would unkingdom kings!

Even so the wild birds sang on bough and wall
That day the Bell of Independence Hall
Thundered around the world the Word of Man,
That day when Liberty began
And mighty hopes were blown on every sea.
But Freedom calls her conscripts now as then—
Calls for heroic men:
It is an endless battle to be free.

As the old dangers lessen from the skies,
New dangers rise.
Down the long centuries to be,
Again, again, will rise Thermopylae—
Again, again, a new Leonidas
Will hold for God the imperiled Pass.
As the long ages run
New Lexington will rise on Lexington;
And many a Warren fall
Upon the endangered wall.

Yet the black smoke of battle, it will pass—
Sometime, sometime—like vapor from a glass.
There will be rest for all the weary flags,
And rest for bugles on the battle crags.
Still there will be no rest for man's strong soul!
Before him shines an ever-flying goal.
Still must he seek for freedom evermore:
No halt for any soul on any shore.
Man is the conscript of an endless quest,
A long divine adventure without rest.
Each hard-earned freedom withers to a bond:
Freedom is beyond—beyond!

Edwin Markham.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second clas ma ter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 19 authorized on July 3 ,1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

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—*From an Editorial in the Leader.*

ADVERTISING RATES: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

Universalist Publishing House

HAROLD MARSHALL, Manager

176 NEWBURY STREET, BOSTON

DORCHESTER AVE. AND 60TH ST., CHICAGO

Μιγμα

Oh, the wild joys of living!
How good is man's life, the mere living!
  how fit to employ
All the heart and the soul and the senses
  for ever in joy.

(*Browning.*)

υ λ

The Russian Church is at this moment going through a hierarchic crisis which may well have an extraordinary effect upon its religious as well as upon its political significance. The abdication of the Patriarch Tikhon is comparable with the abdication of the Czar, and the circumstances of that abdication suggest that the Bolsheviks are likely to occupy a place in the history of the Russian Church similar to that held by the Tudors in the history of the English Church. It is possible that quite unconsciously and indirectly they are bringing about the reformation of the Russian Church, and by emphasizing the distinction between temporal and spiritual power are clearing the way for a religious fervor which will accompany an hierarchic decadence. (*Manchester Guardian.*)

υ λ

The translation of one chapter of Mr. John Dos Passos's novel, "Three Soldiers," by M. Leon Bazalgette, author of the French version of Walt Whitman's poems, has recently appeared in *Clarte*, a Radical-Pacifist French weekly. A translation of the whole book is being prepared by M. Maurice Bourgeois, which, M. Bazalgette remarks, in an introductory note, "will be even more interesting than the original, since it will restore the passages censored in the Land of Liberty." (*Living Age.*)

υ λ

I hate, I abominate, the prison, as it exists to-day, as one of the most loathsome and debasing of human institutions. Most prisons are physically as well as morally unclean. All of them are governed by rules and maintained under conditions which fit them as breeding places for the iniquities which they are supposed to stamp out. (*Eugene V. Debs.*)

υ λ

When Memorial Day orators pass from the proper and reverent glorification of the memories of those who have died for the nation during years when war was still believed in as the most effective method of settling international difficulties, to the eulogizing of the military life as the proper ideal, and the jingo spirit of bravado and truculence as the duty of the hour, it is the prostitution of a holy moment to ends that have become increasingly odious to the sensitive modern mind. (*Christian Century.*)

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THE Universalist Leader

Two Dollars a Year | 104th Year | New Series | Vol. XXV | No. 26

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

Heroic war gave us America; heroic peace alone will preserve it.

* *

Curb not the enthusiasm of the Fourth, but why so much noise and danger?

* *

Some day we are going to celebrate the constructive instead of the destructive forces.

* *

We have inherited a great country with a great history. What are we going to do for it and with it?

* *

We shall not need any other peace flag than the good old Stars and Stripes when we really believe what it stands for.

* *

The firecracker is not so sure to increase the patriotism of the boy on earth as to increase the population of heaven!

* *

We can not conceive of Washington being pleased when the small boy blows off a couple of fingers in his celebration of the great day!

* *

Many of the doings and sayings of our youth on the Fourth of July are almost as foolish as our own doings and sayings when we were at their age. But not quite!

* *

Of course we are going to have our National Holiday turned into a mad revel of sports, but in some way there should be injected just a bit of a patriotic thought.

* *

We of to-day who believe in peace must not think ill of those patriots who; acting according to their light, gave us this wonderful land of opportunity in which to think peace and work for peace.

* *

To make ready for the seeding the forests must be destroyed and the ground torn up by the plough. We owe a debt of gratitude to those loyal citizens of a century and a half ago who with their weapons prepared the way for us to do something better.

* *

A Warless World

The outlawing of war is coming, and though after it has come individuals and nations will continue to break the law, yet even the demand for the cessation of war, growing more and more universal, marks a forward step. And other steps will follow. The forces of peace are gathering numbers and strength, and presently will be co-ordinated so that the movement will have mass momentum. The millions of the world who would have and will have peace, are going to swing into line for organized service with the great objective of world-peace, and then, without pausing to discuss unimportant details, the main question will be up for decision, and will be decided. An important step is to be taken towards this consummation this month, when a wonderful world demonstration which is to demand the outlawing of war is to be held. Meetings are to be called in France, England, Sweden, Austria, Hungary and many other countries, including America. These will occur on the same date, July 29. Radio messages are to be sent all over America, and on the next day, Sunday, July 30, every minister in America is expected to preach on "World Peace." Further advertising of this internationally important event will mark its progress.

* *

PATRIOTISM AND RELIGION

THE flag and the cross are the two great symbols of our deeper experiences. They make their profound appeal to us. They have marvelous power to move us. The one thrills us and the other inspires us. The one brings us to our feet and the other brings us to our knees. We are forever different for this influence in our lives. The flag is the symbol of patriotism and the cross is the symbol of religion.

Patriotism is love for our country. It makes us feel that the very land itself is hallowed. We love its rocks and rills, its woods and templed hills, its plains and mountains, its rivers and lakes, its clouds and sky. They are all the objects of our affections—they become entwined with our heartstrings. They are seen in a light that never was on land or sea. No country, whatever its physical features, is without beauty to the patriot.

It is in this native or adopted land that we have our deeper human experiences. We grow up here and move about in a world of wonder. We first see the glory of love in the faces of our parents. We make our enduring friendships. We find the persons to whom our lives become bound with the bands of love. And here our own children are born. The fire burns on the hearths and the flame of love in our hearts. These

are the deeper experiences which make our lives significant and worthful and make their countries dearly loved by all men.

We, however, in this democratic country, have greater reasons for our patriotism. We possess an incomparable democratic tradition. We are born into a great heritage. We enjoy the privilege of the free born. We participate in the life of our country. We share its rich blessings, we play our part in the great experiment of history, we have our fair share in its mighty tasks, we conserve its high principles, we perpetuate its heritage for those who come after us. For the time being, we are the country. We are the living link that connects the great past with the greater future. All this and more patriotism means for us.

Religion hallows patriotism. Religion is sought to consecrate the flag, and in our churches and temples, on great national days, the flag is found. Religion mingles and blends with those deep and rich human experiences of life. Much of the very stuff of our lives is thus made the substance of our religion. The altars and the hearths of a land have always been its sacred fires, and the flag and the cross in a Christian country its sacred symbols.

Religion, however, is the profounder experience, and is much needed to keep patriotism at its best. "I now see," said the immortal Edith Cavell, "that there is something greater than patriotism." Religion is the greater experience and it requires us to love all countries and nations. Thus religion binds us to the ultimate realities and the universal relations of life. Deeper than the soil, greater than the extent of country, higher than its mountains, is the eternal God who is the Creator of them all, and in whose life we are deeply involved and in whose purpose we find the supreme end of all our endeavor.

And thus religion makes us see that all nations have their part to play in the great divine drama of history. They have their place in the providential purpose; they have their contribution to make and they have their own glory which they take with them into the City of God. No one nation is elected and all others passed by; but all are elected and all selected, some for one part, and others for equally significant parts. All the parts the nations play are necessary, and only as each and all parts are finely played is the great drama nobly acted. Therefore, all nations live an interdependent life and all must serve one another, and each and all find their supreme end in the Kingdom of God. All this and more religion means for us, and therefore, while we may give no other flag a higher place than our own, we must give the cross the highest place, for God is greater than our country.

* *

THE BAPTIST VICTORY

FROM all over the Northern Country the ministers and members of the Baptist Church gathered by thousands in convention in Indianapolis. Because of an anticipated conflict the newspapers had advertised the meeting extensively, and the air was tense, not only in the convention city, but all through the land. Prognosticators of evil saw the splitting of this great Church over a matter of doctrine. The Progressives and the Conservatives were aligned for battle. Should this old Church, famous for numerical strength and splendid achievement, be divided? And it was all about the question as to whether the Baptist Church should continue in freedom to worship and work under the liberty of the New Testament or should adopt a creed supposed to epitomize the "Fundamentals" of the New Testament, to which all ministers and all members were to be held. It was a battle royal, and it appeared before the convention assembled that the party of the creed would win, but when it came to a vote the upholders of the historic position of the Baptist denomination, of no written creed, were victorious by approximately twelve hundred to six hundred, and the incident was closed for the time being.

It was a victory, not for one side over the other, but for the Baptist Church. In a time when the Orthodox world is moved as it has never been before in recent years, by the widespread effort to force ancient interpretations, under the name of "Fundamentals," upon a world which Christianity has transformed, it is significant that one of the largest and strongest of Orthodox denominations, without committing itself upon the merits or demerits of the so-called "fundamentals," makes its declaration to re-establish itself upon the New Testament with freedom of individual interpretation. This was a mighty victory, but a greater victory followed.

In the nature of things there were some individuals who gloated, and other individuals who were sorrowful, even resentful. But the Convention as a religious body scored its greatest victory over itself. In the convention sermon following the session, Dr. A. W. Beaven of Rochester, N. Y., said:

> "In God's name, if the only word we can carry back to our churches, or that can get out from this convention. is that there has been achieved here the victory of a party, then both factions have lost. If some go home chuckling and say 'We won,' and others go home depressed and with fallen faces saying 'We lost,' then we have both lost. There is no glory in the glory of party. The only real glory we can find is in the victory of our cause."

He was followed by another leader, Dr. Woelfkin, who argued for a progressive, rather than a static religion. He declared that the distinctions between the natural and the supernatural, the secular and sacred, are artificial and fictitious.

> "He is behind the medicinal and surgical science of to-day as He was within ancient healings. Likewise God is in all human history. He was as much behind the emancipation of slaves as He was in the older exodus, and was the inspiration of the Declaration of Independence as He was that of the decalogue. God was as deeply and immediately interested in the recent war as He was in the ancient battles of the Hebrews. It is this continual presence and activity which makes us hopeful of all present day reforms. The prohibition of liquor and all deleterious drugs; the abolition of war, the rightful adjustment of labor and industrial conditions, and the final good-will among men and nations are inevitable."

And then the leaders of both parties to the contest had a fellowship dinner together, and rejoiced with exceeding great joy over their common victory.

Out in the Big World

II Talking Our Way East

John van Schaick, Jr.

THE phrase is one from Roger Etz, who claims that he has no gift for literary work, but this title proves the contrary.

We are talking our way east through the great state of New York with one of Frank Oliver Hall's John Murray Lectureship parties.

We are traveling by rail and trolley instead of in the automobile first promised; we are without our star orator, Dr. Hall, who has gone to New Hampshire; we have not connected yet with Etz, who was held back by illness at home; but we are putting up a good front, we are giving a complete performance, we are having "a bully time and going strong."

In plain English, a few of us are attending the meetings of the County Associations of Universalists. We are out to help the State Superintendent, to get acquainted, and to get educated.

We are under the general direction of Dr. G. Delbert Walker, who has been State Superintendent of New York for ten years and who knows his job and his people, and who is a real organizer.

The way that the people welcome him as friend and adviser all over the state ought to be a reward for sacrifice and toil. And Walker hits the mark in his addresses better than any of us. He has an objective. He shoots straight at it and his score is high.

When the party was being formed Hall wrote: "If you want to take Miss Ulrich good; if you don't bad. Do as you see fit."

Well, it is "good." Miss Ulrich, State President of the Y. P. C. U., is an effective campaigner. It is a delicate thing to refer to age, but I mean well when I say that this assistant pastor of the Church of the Divine Paternity, ordained in March, graduated from Canton a week or so ago, has had experience which counts.

Coming out of Mount Holyoke College ten years ago, she went to Hampton Institute and taught for three years. For a minister or teacher or social worker, this is equal to a Ph. D. degree.

Hampton is one of the great institutions of the country and the greatest thing about it is the spirit of service it puts into its graduates.

Miss Ulrich taught also four years in Long Lake and in Oneonta, N. Y.

The little Oneonta Universalist church had not closed up—it drew in this teacher who had the faith but knew nothing about the name, so inspired her that she went to Canton and studied for the ministry—and now we have a valuable worker and she has a work in which she can express her deepest beliefs.

Her addresses are effective. We have had to use her as a handy man to stop gaps of various kinds, and as Professor Miles, her old teacher, said, after one of these unexpected calls, "She talks real stuff."

As for Edson Miles himself—ten years an actor, associate of Sothern and Marlowe, now professor of homiletics at Canton—how he does get out of making speeches whenever he can, and yet what good ones he can make! Miles is song leader and soloist, a good one, and a charming companion.

Of adventures we have had none—except sleeping with an amiable stranger one night, and sitting up in a big hotel all of another night because every hotel in town was full, and driving literally fifty miles an hour for eight miles on a wet road still another night to catch a sleeper, and running through floods and over washouts, and getting my name pronounced correctly twice.

Up to date we have attended the Niagara Association at Ridgeway, the Ontario Association at Rochester, the Allegheny-Steuben Association at Friendship and the Cayuga Association at Auburn. Bear in mind that these are no mushroom growths, these county associations, but are from eighty to one hundred and one years old.

At Ridgeway we met in an old country church with long sheds behind under which horses were tied in the old days. Now practically the entire congregation which filled the church came in motor cars—several cars from as far away as Buffalo. The bobolink who sat on the telegraph wire and sang as if his little heart were all in his song, was not more happy than this crowd of Universalists.

At Rochester we were in a beautiful city church with a live city minister; at Friendship in a little village church which had been closed for some years; and in Auburn again in a large and dignified edifice in a city of 35,000.

The numbers which turn out for week-day services. the easy mingling of city and country Universalists, the good-fellowship and good food at the dinners and suppers served in the churches, the loyalty of isolated Universalists, the caliber of our ministers even in little remote places, and the importance of the little country churches, have made an indelible impression upon my mind.

And where ministers have stayed a long time, like the Rev. Clara Elizabeth Morgan at Perry and Dr. Betts at Syracuse, they are veritable bishops for all the region round about.

It is manifestly impossible to give the names even of all the places represented or of all the people participating; but for each and every one of us there come moments of especially deep impression. It may be in ourselves or in the event or in both, but the memory of some hours travels on with us and comes back at night, and not even the rush of life obliterates it.

There was a sunset over Lake Ontario and a ship coming across it from Canada, and later a lighthouse flashing eighteen miles away.

There was a communion service when the spirit seemed very near.

Clara Morgan christened some children in a family where she had buried the old folks and married the young. Harry Wright told the story of fifty and a hundred years but came back continually to the text, "Say not that the former times were the best times."

Mrs. Carret sang a poem of Sidney Lanier set to music.

Norman Fletcher of the Canton Theological School told me in what deep gratitude he held his professors and outlined plans for future work.

Walker told what ministerial pensions would mean and the figures fairly sang the story of a better qualified ministry, a longer tenure of office, better work and greater happiness.

Helene Ulrich said: "I began to study about Christ when I was twelve or fourteen years old, but he was an unreal character to me until I found the Universalist Church."

Betts said: "Out of these little country churches which sometimes we struggle to keep alive, suddenly comes something unexpected, a man or woman or money, which means new life to the great city church."

Prof. Seth B. Carkin of Rochester made us feel the importance of every one of the sixty minutes a week we have for the religious education of the young.

I have talked the new psychology with Dr. Williams, and parish visiting with John Sayles; Guernsey cattle and the new minister with the lady from Scipio who sat by me at lunch, and the *Universalist Leader* with everybody. We are only half through and Walker says "the best is always just ahead."

We have told everywhere our story of "Faith in All Sorts and Conditions of Men" and continually we have gained new zest for it and new momentum in it from the simple and steadfast way these hundreds of Universalists proclaim and practise that faith.

Baptists at the Cross-Roads

By a Bleacherite

"GO down to Indianapolis and get us a first-hand story of the big struggle between the Fundamentalists and the liberals in the coming Northern Baptist Convention." That was the command to me from the *Leader* man a few days ago, and I was not at all loath to obey. The experience of "covering" the convention of Religious Liberals in Chicago had proved very interesting, and it had also whetted my curiosity to learn more about this threatened schism in the Orthodox world. So to Indianapolis I went to see the Fundamentalists in unhampered action.

Any one expecting to see a group of ecclesiastical gentlemen of the traditional pious type and mein, and of the commonly accepted physical appearance of men of the cloth, would have been thoroughly flabbergasted. There was not a Roman collar, or a high-cut waistcoat or even a frock-coat in the whole bunch! There were no beards, and the few mustaches in evidence were cropped strictly according to the accepted post-war style. All except Dr. Laws'. His was long and flowing. All wore business suits of various shades, and ties of sundry hues. A stranger wandering in, unaware of the nature of the meeting, might have taken it for a convention of lawyers or furniture dealers.

And these were the Fundamentalists, the men who have revamped medieval Orthodoxy and are striving to re-establish its old-time authority! To me it was almost incongruous. I could not associate these clean-cut, alert, businesslike looking, modern men with a theological theory and an ecclesiastical system that came to flower three hundred years ago and has long since fallen into the sere and yellow leaf. But there was the fact, and I had to adjust my preconceptions to it.

The conference really began for me at noon Monday, June 12, when I boarded the Monon train at Chicago for the Hoosier capital. It was full of Baptist preachers, all agog with the momentous issue that was to dominate the big gathering. I did no talking—just listened in. Most of them were evidently of the Fundamentalist faction. One serious looking man tried to read Fosdick's sermon in the *Christian Century*, "Shall the Fundamentalists Win?" But he made small headway in the face of the running debate. I caught such expressions as these: "Sixty-three hundred delegates have already enrolled," "Iowa is coming a thousand strong," "It is an irrepressible conflict; we might as well have it out now." Just behind me two seats had been thrown together, and a quartette of preachers were arguing. "But, what *are* the real fundamentals, after all?" asked one. He got no direct reply. "Perhaps physical man is descended from the ape," another remarked; "but we are sons of God by adoption." He was apparently trying to square his modernism with Orthodox theology—a pretty large contract. And so it went on for three solid hours. Then the heat and dust of travel became so oppressive that conversation ceased, and there was no more discussion until we drew near to our destination. But I had heard enough to assure me that I was going to look in on a gathering of epochal importance.

The Fundamentalist conference, which met at 9 o'clock Tuesday morning, was not a part of the program of the Northern Baptist Convention. It was a well-planned maneuver to get the jump on the liberal party. "It should be known that the Executive Committee of the Northern Baptist Convention never offered the Fundamentals Committee a part on its program," is part of an explanatory statement printed on the conference program. This meeting was frankly and deliberately planned for the purpose of uniting the reactionaries and organizing them for a head-on assault upon the convention proper, with a view to capturing control of its machinery and forcing the adoption of a formal creed embodying the Fundamentalist dogmas. They disclaimed any intention of disrupting the Baptist denomination; they professed a desire for unity; they confidently asserted the belief that three-fourths of the Baptist constituency are thoroughly conservative, and await only the right kind of leadership to put them consciously and squarely on the side of Fundamentalism. But I was impressed with the feeling that their ideas of unity are very like those of our Roman Catholic friends—"Come on in with us, and let us be one Church!" Who wouldn't unite on such terms?

The "Who's Who" of this movement in the Baptist denomination is interesting. The dominant figures were Dr. Curtis Lee Laws, editor of the *Watchman-Examiner*, Dr. J. C. Massee, pastor of Tremont Temple, Boston, Dr. J. M. Gurley of Topeka, Dr. O. W. Van Osdel, of Grand Rapids, Dr. Frank M. Goodchild, of New York City, and Dr. M. P. Boynton, of Chicago. Hovering in the background, and evidently keeping his hand on the throttle, was Dr. W. B. Riley, of Minneapolis. But Laws, Massee and Goodchild were the mighty triumvirate in action. These and all the other two or three thousand present gave me the impression of courting martyrdom. There was no excitement, but a kind of deep and deadly earnestness.

This meeting and the sessions of the convention which followed were held in the Cadle Tabernacle, a mammoth structure of steel and masonry accommodating 10,000 people. The story of the building of this Tabernacle is a romance in itself, as strange as any piece of fiction. The building is furnished with comfortable opera-chairs, and is so perfect acoustically that the person at the desk, speaking in an ordinary tone of voice, can be heard distinctly in the most distant corner. A huge circular reflector or sounding-board, about twenty feet in diameter, is suspended above the speaker's desk. It is fluted like the petals of a great flower, and the sound is collected and hurled into every nook of the spacious auditorium. In the center of this reflector is an electric light which pours down and floods the speaker, enabling him to follow his notes with ease.

Spirited singing preceded the fall of the gavel. "Faith of Our Fathers," and "I Need Thee Every Hour," were sung with all the fervor of a Billy Sunday revival meeting. Promptly at 9 o'clock Dr. Massee, chairman of the Fundamentals Committee, called the meeting to order and introduced Dr. Benj. P. Browne, of Rockland, Me., who had charge of the devotionals. Dr. Browne read the lesson from 2 Timothy, 4th chapter, lingering with relish upon the third and fourth verses: "For the time will come when they will not endure sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." The Fundamentalists believe that in the so-called rationalists and liberals of to-day is found the fulfilment of this prophecy. In stating the purpose of the gathering, Dr. Massee said: "This is neither a deliberative nor a legislative body; it is just a voice in the wilderness, crying, 'Make straight the way of the Lord.'" This remark drew great applause. He stated that no debate would be permitted, but a committee was named to which any resolutions might be submitted.

I was surprised to see all the speakers reading from manuscript—and not all were good readers. I expected more fire, directness and spontaneity. The speeches were all too long, and there were too many of them. Five addresses in three hours are quite too many, unless each speaker limits himself carefully to his allotted time, which is putting too much of a strain even upon Fundamentalist human nature. The first man up was Dr. Laws, his theme being, "The Meaning of Fundamentalism." Dr. Laws is a short, stocky, mustached, pugnacious man, every inch a fighter. He claimed credit for having originated the name "Fundamentalist" in an editorial in his paper, the *Watchman-Examiner*, in July, 1920. The movement, he said, is described under three heads. First, it is a protest against the rationalist interpretation of Christianity which seeks to eliminate supernaturalism from our religion, which, he asserted, is rooted and grounded in supernaturalism. He likened the present crisis to that which resulted in the Unitarian exodus from Congregationalism. "But," he added, "a century of history has proved that Unitarianism lacks a dynamic; hence, when the editor of the *Christian Register* was faced with the issue of Fundamentalism, he became a raving maniac and ground his teeth in fury." (So much for editorial amenities!) Second, it asserts that the Bible is God's Word, inerrant and infallible in history, miracle and prophecy. This involves acceptance of the miracle of the virgin birth of Jesus, whose deity is affirmed, his vicarious, substitutionary atonement by blood, his physical resurrection and ascension into heaven in the identical body that was crucified, and his literal and speedy second coming in that self-same body. Third, it affirms that the Church is the body of baptized (immersed) believers; it is opposed to "open membership;" it will not tolerate union, federated or community churches; it opposes the Baptist New World Movement, which is a plan for raising $100,000,000 for church extension and for bringing about centralization in the administration of all denominational funds, including funds for the support of their schools and colleges. In the schools is where "rationalism" and "modernism" flourish, and the Fundamentalists would shut off all financial aid from suspected institutions until they have rid themselves of evolutionary teachings and "unchristian" teachers, thus starving them or forcing them to make independent campaigns for funds. Dr. Laws concluded by saying: "If a negro down South is anything but a Baptist, we know that some white man has been tampering with his religion. To-day it has come about that if a Baptist is anything but a Fundamentalist, we know that somebody has been tampering with his religious faith." Thunderous applause followed this address, and the meeting burst into singing, "Onward, Christian Soldiers."

Because he was so closely confined to his notes, Dr. Van Osdel's address was uninteresting. He spoke on "The Constitution and Organization of the Churches—a New Testament Study." But he made it plain that Fundamentalism is individualism of the extremest type, and professed to find New Testament justification for it. "When I was a boy," he said, "I left the Methodist Church and came to the Baptists, because they had a Bible and believed in it." "Social service has been foisted upon our churches by those who are not Baptists; it is a foreign and unscriptural movement."

Dr. Gurley, who followed in a speech on "The Church and Entangling Alliances," emphasized these extreme statements. Because of growing rationalism and error, Baptists can not co-operate in union efforts; even their half-hearted participation in the Inter-Church World Movement proved destructive and dangerous; the Baptists blocked the plan of a common treasury for this Movement; otherwise, said Dr. Gur-

ley, "every denomination would have been bankrupt; the leaders of it were trying to 'junk' the denominations." The Federal Council of Churches was denounced for the same reason. "If we were dealing with men who believe in the Bible, men who are not rationalists and unbelievers, we could still put our money into such movements." Dr. Gurley spoke scathingly of union schools on the foreign mission fields. "If these young Porto Ricans are thrown with Methodists, Presbyterians and Episcopalians in their instruction, they will soon become intolerant of any special instruction by their own Baptist leaders." He made it plain that the Fundamentalists have no confidence that their tenets can hold their own in a fair competition with liberal ideas, so the only safe policy is to isolate their pupils. Denominationalism above everything else, is their demand, denominationalism based squarely upon the Fundamentals. When these two speakers had finished, I put the substance of their argument in the form of a syllogism, thus:

We have the truth, and those who disagree with us are wrong.

All the rest of the world disagrees with us.

Therefore, all the rest of the world is wrong!

The afternoon session was devoted to a discussion on the schools, Dr. Goodchild furnishing most of the interest and vigor. Like Dr. Laws, he is a rather thick-set, heavy-featured, strong-jowled man, the kind of man who would not go out of his way to dodge a fight. He spoke an hour and twenty minutes, giving scant consideration to the two speakers scheduled to follow him. He took sharp issue with President Faunce, of Brown University, and denounced Dr. Henry C. Vedder in scathing terms. Dr. Vedder, a professor in Crozer Theological Seminary, a Baptist institution, has written a book on "The Fundamentals of Christianity," but his fundamentals do not at all coincide with those of this school of reactionaries. "Most of the troubles in our schools," said Dr. Goodchild, "come from those men who are wise in their own conceits. . . . The most dangerous man to-day is the agnostic, the man who says that he does not know and that nobody knows. . . . If an atheist is a fool, as we have scriptural warrant for believing, an agnostic is a bigger fool." Professor Burton, of the University of Chicago, also came in for a clever flaying; and the speaker closed by handing a left-handed compliment to Harry Emerson Fosdick, professor in Union Theological Seminary, Baptist minister, pastor of the First Presbyterian Church, New York, and an outspoken foe of Fundamentalism. Some combination! There was a touch of irony in the fact that, at the conclusion of Dr. Goodchild's address, the audience rose and sang the famous "Glory Song," which Dr. Fosdick had called, in his widely-read *Atlantic Monthly* article, "that definitely and shamelessly unchristian chorus."

The climax of the conference came in the evening, when William Jennings Bryan spoke on "Tampering with the Mainspring." Mr. Bryan is an elder in the Presbyterian Church, but he is always at home with Fundamentalists of any creed or persuasion. The huge auditorium was packed to the doors. The Gypsy Smith choir of 1,500 voices, a permanent feature of the Cadle Tabernacle organization, sang gloriously. The atmosphere was fairly electric, and the Commoner received a great ovation. His address was made up of the familiar arguments he has been using during the last two or three years against evolution and Darwinism. He pleaded for the acceptance of the Bible as the only inerrant and infallible word of God. The mainspring of life, he declared, is belief in God. Why should Mr. Bryan labor to prove that? It is an axiom among Christians, liberals as well as conservatives. He certainly has a single-track mind. To him, belief in God is consistent with only one theory of creation and only one hypothesis of God's activity through the ages. He is hopelessly entangled in logical sophistries. To him, all evolution is Darwinism, something no reputable scientist affirms; to him, the creative power of God was arrested at the creation of man, or shorn of all enlarging function; to him, there is no revelation of God, nor can be, outside the lids of the Bible. To watch a man of Mr. Bryan's native intelligence thus running around in circles is a sorry sight. Thus doth a narrow and dogmatic theology make monkeys of us all!

Previous to Bryan's address the conference unanimously adopted resolutions affirming themselves to be in doctrine and policy and spiritual intention the true successors of the Baptist forefathers, and pledging themselves to work together for the correction of errors in doctrine and practise. They further resolved to continue their efforts until all the notorious, false and subversive teachers in the schools and seminaries are removed or the schools tolerating them are stricken from the roll of approved Baptist schools in this convention field.

The next morning, Wednesday, the Northern Baptist Convention was formally opened. By some strange magic the immense tabernacle had blossomed out overnight with countless flags and fresh festoons of bunting. Above the platform was suspended a great lettered slogan, "The Uplifted Christ." People began coming early, and when the gavel fell at 9.30 more than five thousand were in their seats. The roar of conversation was like the basso of some mighty cataract. Friends from the corners of the land were meeting and greeting. And the scent of battle was in the air. The Fundamentalists had thrown down the challenge, and there was every indication that the liberals were prepared to meet it. By 11 o'clock the tabernacle was full.

The president of the Northern Baptist Convention is a woman, Mrs. Helen Barrett Montgomery, of Rochester, New York. And a remarkable woman she is, too. This is the first time in history that a woman has been elevated to such a position in so large a religious organization. Mrs. Montgomery is an honor to all womankind and a joy to all men who revere womanhood. With fine dignity and self-possession she took up the reins of that great assembly, evidently aware of the strain of the coming days upon mind and body, yet full of a quiet confidence. In a place traditionally reserved for men, she was altogether womanly and thoroughly efficient. From hat to shoes she was attired in simple black, her only ornament a necklace, and she made a striking appearance in the midst of the twenty-five or more white-haired and dignified men who adorned the platform.

Mrs. Montgomery's address sounded the keynote of the convention. She spoke in a clear contralto

voice, from a manuscript held in her right hand, while she gestured with vigor and directness with her left. Her words carried to every corner of the auditorium. Once or twice she laid her notes on the desk and gestured with both hands in a characteristic manner. In her address she met the challenge of the Fundamentalists at every point. She pointed out that the convention had no authority to impose any creedal statement upon the churches. She deplored the growing spirit of intolerance, and wondered whether Baptists, with all their traditions of freedom, have yet a firm hold upon the spirit of tolerance and religious liberty. "Are we big enough for a co operative movement?" she cried, throwing down the gauntlet to those who are advocating a policy of isolated individualism gone to seed. She closed her address with fitting passages of Scripture beautifully recited; and when the last syllable was spoken the immense crowd leaped to their feet, clapped their hands and waved fans and handkerchiefs until the song leader started the words of "He Leadeth Me." It was a great moment. No one, feeling the thrill of it, could doubt that woman has justified the new freedom and responsibility she has won and proved her right to full emancipation. And the battle was on, the issue clearly drawn. From that time forward, it was one stroke and parry after another with a tentative test of strength on every important question.

But it was evident from the kick-off that the Fundamentalists were in the minority. Friday witnessed the great fight on the question of the adoption of a formal creed for the denomination, Dr. Riley leading for the reactionaries. But a statement introduced by Dr. Cornelius Woelfkin, of New York, was finally adopted by a vote of 1,264 to 637. The statement follows: "The Northern Baptist Convention affirms that the New Testament is its all-sufficient ground of faith and practise, and we need no other." This was a complete victory for the middle-grounders, the party in the Church calling themselves "evangelicals." The same day a motion offered by Dr. Massee to sell the Chicago denominational paper, the *Baptist*, to a private individual or a group of individuals was lost by a decisive vote.

In Saturday's election of officers the victory for liberalism was nailed and clinched. Dr. Frederick E. Taylor, of the First Church of Indianapolis, an avowed progressive, won easily for the presidency. Commenting upon the outcome of the various ballots, Dr. Massee complained that there was no unbiased church organ to represent the entire Church and not simply one class. "It is evident," he said, "that the Fundamentalists are in a minority in this convention. I know when I am defeated, and I know enough to admit it and take it with grace."

Thus the danger of a split in the Baptist ranks has been postponed for at least another year, when there will be another trial of strength at Washington. The Church of Roger Williams has again maintained its splendid tradition of spiritual liberty. In the meantime liberals everywhere will take heart.

But the fight is by no means ended!

The Papers of John Pererin

XL The Freedom of God (2)

I HAD something to say the other week about the freedom of God. The God of this generation has been a God tied down to His own laws. And we were taught to regard the universe as a huge mechanism that marched along its inexorable way, without deviation or change. Within this universe everything went according to program, and it was wholly useless to suppose that there could be the slightest departure from the plan. On this showing, it was of course useless to pray, unless we frankly reduced prayer to a sort of auto-suggestion. To believe in miracles was also ruled out, for a miracle, being plainly an interference with the natural order, was unthinkable. Moreover, there could be nothing in the shape of a special providence. The vast machine was so intricate and minute in its workings that there could from the nature of the case be no allowance for irregularities. But we are not so sure about this as we used to be. Indeed, just at this moment we are very uncertain about a great many things that a generation ago we were quite cocksure about. Now that Einstein has sown seeds of skepticism about those hoary traditions of "time" and "space," which were the very cornerstones of our thinking, we are all at sea about pretty much everything in this region. But at any rate, we do know that in biology there has been an increasing indisposition to speak of anything so hard and fast as a "law." All we can safely say is that there are *tendencies* and these tendencies can not be trusted to work out the same result in every case. You never can tell just what the impulse of life will do next. And the old objection to certain kinds of miracles vanishes, for after all the only ground of skepticism about a miracle was that it had not happened before. It was not according to rule. But what if there was after all no rule?

Anyway, the notion of a universal and fixed "rule of law" has been badly discredited; and the neo-Calvinism of Science has gone the way of the old Calvinism. And yet, so far as we can see, it still remains true that outside the region of life there is something like a grim fixity of process. MacAndrews, the old Scots engineer in Kipling's poem, saw predestination in the stroke of the piston-rod, and in the system of inanimate matter there is that kind of predestination—so much that we can predict the rise and fall of the tide and a solar eclipse centuries ahead. But this iron regularity does not extend to the world of life. There is in that region a margin of indetermination, as the philosophers say, which ranges from something like caprice in the lower levels to freedom at the upper; and within this region anything may happen, whether it is on the program or not.

I help my own mind about these things by thinking of an ocean liner. Below in the engine room, you have the reign of law. The engines work according to plan with a rigid and undeviating regularity. The stroke of the piston-rod is predestined as MacAndrews

said, and, barring accidents, all the machinery pounds along according to rule. But up on deck you have the realm of freedom. Within the limits of the ship, the passengers can move about as they will. They can do what they like so long as it does not interfere with the navigation of the ship. And then there is the captain. He moves about among the passengers, enters into conversation with them, hears their complaints. And while he does not interfere with the engine room, it is he who determines the course of the ship and he can alter it as he sees fit. It is like that in the universe. It has its engine-room where everything moves by stern and fixed necessity—the stars in their courses, the law of gravitation, and all the rest. But up above is the realm of personality, which is also the realm of freedom. The Captain moves among the passengers and has fellowship with them, is interested in their concerns, and yet all the time He determines and controls the running of the whole ship.

I know that an illustration is not an argument. All I am concerned to show is that within the little universe of an ocean liner you may have freedom and necessity side by side. And I see no reason to suppose that necessity and freedom can not exist side by side without nullifying each other in the universe. Though the margin of freedom may be narrow, it is enough to give the human spirit all the elbow-room it can use. But the real upshot of all this discussion is that it makes religion possible once more. In a reign of law there seems to be no place for religion. Of course, there might be a religion of somber acquiescence in things as they are, a religion of solemn submission. But out of that abasement we should hear no Voice saying, "Son of Man, stand on thy feet." Where you have a free God and a free soul, religion becomes creative and dynamic and vital. You can have communion, which is the heart and soul of religion. You can pray, for your God has not tied His own hands so that He can not answer you. You can go out to redeem the world in high hopes, because you are living in a universe in which your work tells, in which your effort is not a vain struggle against intractable and predetermined circumstance. And you can recover that old temper of child-like trust, for a free God is a God who can care for His children and to whom they are worth more than many sparrows.

Science has given us perhaps the most staggering paradox that has ever assailed the little mind of man. Its first achievement was to show us the unthinkable extent of the universe, so that we were lost in its immensity. We were little insignificant midges afloat in its vast spaces, and then Science went on to fill this universe with a number of things, the ether, force, laws—packed it so tight that there was hardly breathing space left for the spirit of man. The great universe became a prison house, in which the inhabitant had no meaning or will of his own. It was a huge, closely-articulated machine, and the individual took his place as a little cog in the wheel. The splendor of the heavens of which poets had sung so ecstatically was the pleasant illusion that camouflaged the bleak fact. The beauty of hill and river was a cloak for the harsh reality. And freedom was the gigantic self-deception with which the human spirit drugged itself in order to make life tolerable under this appalling tyranny of things. But Science has traveled beyond this unendurable twilight and is restoring to us our freedom, and with our freedom the faith in the freedom of God. Life is reassuming its meaning, and prayer and work are once more becoming full of the possibility and promise of real and fruitful issue. And I imagine that by the time our children have grown up, mankind will be more intensely religious than it has ever been.

We thank Thee, O God, that Thou art still speaking to men and that Thou still hearest them when they speak. In the thick darkness of partial knowledge, we lost sight of Thy face, but as knowledge grows from more to more we are beginning again to trace the gracious outline of Thy countenance. And lo! it is the face of a Father who looks down upon His children, and, in the freedom of an infinite love, He calls them to that same life of love and freedom. Holy Father, receive Thy stumbling children, and make us sure of Thy immediate presence. Amen.

English Correspondence

RIGHTLY or wrongly, English Free Churchmen are feeling sore with France. We have criticised our Prime Minister a great deal, but we do feel that at Genoa his mind was set upon peace, and that he made a great struggle to bring together the estranged peoples of Europe. France made the realization of Mr. Lloyd George's ideal impossible, and but for his tact and tenacity the Conference would have broken down in its early days and only been remembered as a ghastly failure. Sabotage, which is always condemned when practised by working men, was the weapon constantly threatened by our French neighbors, and, strange to say, these methods received the blessing of the editor of the *Times*, who in the course of the proceedings took up his residence at the French headquarters. The patriotic Lord Northcliffe, who was too old for military service in the late war and so is in no danger of having to take a personal part in the next, which he appears to be doing his best or worst to provoke, does not seem to care what happens to Europe if he can only get even with Mr. Lloyd George, and his satellites keep a steady stream of poison gas turned upon the Prime Minister. Somehow, it looks as if they thought that its effects, being hurtful to its victim, would at the same time cheer up their "Chief" and do something to heal the wounded vanity that has never recovered from the hurt inflicted on it when he was not invited to Versailles. English Free Churchmen have had more than enough of Lord Northcliffe, whose overweening conceit evidently compels him to think that he is entitled to sacrifice anything or anybody if only he can "down" the Prime Minister. It is significant that the brave bold baronet never by any chance speaks in the House of Lords, where he has a seat and where he could be answered. It was the *Nation* and not the Northcliffe press that expressed the mind of Britain, and the word in season was at once so neat

and so exact that it is worth passing on: "It is time to tell the French military party that if they are bent on cultivating the symptoms of hydrophobia they will find themselves in the inevitable case of the infected animal." The *Times* will do its French friends ill service if it succeeds in isolating them, for then, pitted against the *numbers* of Russia and the *mind* of Germany, it does not take much of a prophet to foretell for France a remarkably thin time.

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British Congregationalists have just set themselves a great task: it is to raise a sum of no less than 500,000 pounds to be used for denominational purposes. Some of the objects for which the money is solicited command the sympathy of every one, for instance, the first 150,000 pounds contributed is to be set aside for the Ministers' Superannuation Fund. At present the average allowance that it is possible to make to retiring ministers is some 32 pounds a year, which before the war meant extreme poverty but now spells speedy starvation, and even when the newly raised money has enabled the allowance to be doubled, the first problem of the recipient will still be how to exist. It was Ian Maclaren who suggested painless extinction for aged ministers, and certainly such a method of treatment would be preferable to the drawn-out agony inflicted upon them, at any rate in Congregationalism. Some other objects of the scheme are not so free from controversy. For instance, the 50,000 pounds sought to pay the salaries of the recently created "Moderators." There are many in the freest of all our free denominations who view the introduction of anything like a "Bishop" with grave suspicion, and who are certainly not going to give of their substance for the support of men who are bound, in their endeavors after uniformity—which some of us regard as an evil—to lend all the weight of their position to the support of Orthodoxy. As it is, the "Moderator" is compelled to take the speed of the slowest, and at this time of day, with multitudes feeling as they do about church-going, that is just the worst service he can render to the Congregational Churches. With such a difference of opinion, it is difficult to know just how things will work out, but, personally, I think that the chances are that the next three years will see the half million pounds in hand and the great task accomplished.

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Mr. Bernard Shaw, who is regarded by so many as a jester but who is in reality one of our most serious citizens, has just let himself be interviewed for the parish magazine of a central London church. In the interview there is, of course, the usual exaggeration, but there are also very many wise things well and wittily stated. Mr. Shaw believes that the churches have "failed infamously;" but, on the other hand, their abolition would be something like a national disaster. People simply could not do without them, and "there would presently be more churches than ever and fuller ones." There are two classes of people who can get on without churches: the materialists, who think they have no souls, and the Quakers, whose "churches are their own souls." One word of grave and serious warning Mr. Shaw gave concerning the adoption by the church of the world's methods in order to win the world. "At present," he said, "the church has to make itself cheap in all sorts of ways to induce people to attend its services, and the cheaper it makes itself the less the people attend." Such an outside view should do us all good.

* *

At the present moment some of our more Orthodox friends are beating the evangelistic drum somewhat loudly, and are seeking by various means to engineer a "revival." It is a little difficult to understand why, in calling men to repentance, the scantily equipped revivalist preacher should always feel it his duty to smite what he delights to call "these so-called Higher Critics" hip and thigh. In one center, the unfortunate folks, hypnotized by the missioner, have just suffered a three weeks course of addresses on the "Second Advent," and I should think that normal human nature would want to backslide after that. A story, pious enough in tone, I trust, for the *Leader*, sums up my personal feelings concerning our ultra evangelical and obscurantist neighbors, besides hinting at how a nice distinction may be made. Little Effie, finishing her prayers, is overheard to say: "And please bless father and mother and all of us and give us everything good—and bless all our friends and give them what is good for them."

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THE PARABLES OF SAFED THE SAGE

The Parable of the Early Bird and the Milkman

DOST thou know at what hour the Birds begin to sing? It is at half after Three. For I sleep in a little room that openeth toward the Sunrise, and is shaded by a Mulberry Tree, and I know at what hour the Birds begin, and the Dawn waketh the world with a new Miracle. And there is another song that beginneth at the same hour, and that is the daily pilgrimage of the Milkmen.

Now the Stables are, it may be a Mile away toward the rising of the Sun; and they start out, it may be Forty of them, at the same hour, and move Westward toward the places where they scatter for their particular Routes. And the Drivers are sleepy. And their horses walk down the middle of the Car Tracks, and the Drivers need not to guide them. And the wheels squeak against the rails, and the Hoofs of the Horses pound with a slow and steady pounding upon the hard pavement; and I hear them from the time they leave the Barns until the Milkman runneth up upon our Back Porch to get the empty bottles and to leave the Milk. Then do I know that I have time for a comfortable Sleep, and I rest again.

Now I like not the squeak of the wheels against the rails when it is near, but when I hear it a long way off, then there is in it a kind of Musick, with the Hoofs beating their Rhythmick accompaniment.

And I bless God for the Birds, that waken so early and sing for the encouragement of those who are awake to hear; but I thank Him yet more for the Melody of the Milkman, as he goeth his rounds, to nourish the Babies, and to provide Keturah with sweet Cream for her husband's Coffee.

And I think of the Milkman, how the Bed feeleth mighty good to him at Three a. m., but how he leaveth the embrace of Morpheus that he may carry the sweet

clean milk to the Babies ere the sun is hot, and I say a little prayer for him. And I think how many men toil by night that I may rest, even the Fireman and the Policeman, and many others; and as I return to my rest, I say a prayer to God for all men who labor that my rest may be secure.

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DEATH OF DR. JOHN COLEMAN ADAMS

It will be sad news to our readers that John Coleman Adams is dead. Few men in our Church are so well known or so well loved as he. His death occurred at his home in Hartford Thursday, June 22, after an illness of about two weeks. The Hartford church had just celebrated its one hundredth anniversary, and he had kept up until the exercises were over. He had been almost fifty years in the ministry.

A more adequate tribute to his life and work will appear in a later issue of the *Leader*.

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IOWA CONVENTION

The Rev. O. G. Colegrove

The eightieth annual session of the Iowa Convention was held June 6-8 in the thriving little city of Osage, where due preparations had been made by the pastor, Rev. A. W. Altenbern, and his good people. The church was beautifully decorated, while ample accommodations and unbounded hospitality made every guest feel welcome.

The Y. P. C. U. and the W. U. M. S. held sessions Tuesday afternoon. Only a few of the Young People were present, but nevertheless they did their work well. Twenty dollars was voted towards paying the expenses of a delegate to the Worcester Convention, and five dollars was pledged to the Washington Church and to the Perin-Cate Home. Officers were elected as follows: President, Marian Vance, Osage; first vice-president, Mr. Robinson, Waterloo; second vice-president, Mr. Rollins, Waterloo; secretary, Marie Tucker, Mitchellville; treasurer, Kate Nordstrom, Boone. The Rev. Lucy Markley was the preacher of the occasional sermon on "Religious Arithmetic."

The Rev. Jennie B. Hitchcock presided at the Women's session. Mrs. W. C. Caldwell, of Muncie, Ind., gave an address for the National organization and Mrs. C. L. Henney gave a paper on "Woman's Day." Election of officers resulted as follows: President, Mrs. John Garth, Webster City; vice-president, Rev. Jennie B. Hitchcock, Osage; secretary, Mrs. Otto Raspe, Waterloo; treasurer, Mrs. J. E. Reid, Altoona.

In the evening, after a song service and welcome, to which the Rev. Otto Raspe for the Iowa Convention and Judge Galer for the General Convention responded, Miss Louisa Magraw of Western Headquarters told of the work in Chicago. Judge Galer gave a summary of the accomplishments and growth of the local churches during the past year, and urged that the work be carried still farther forward. Following this meeting, an informal reception, with light refreshments, was enjoyed.

On Wednesday morning the business of the convention proper was rapidly but thoughtfully dispatched. The State Board provided generously for the continuance of the good work which is being carried on in Osage, Waterloo, Boone, Mitchellville and Webster City. All these churches have pastors except Webster City, which is now seeking a pastor. It was voted to continue to give financial support to the Rev. L. R. Robinson, Mid-West Superintendent, of whose splendid service the Convention registered its appreciation, to give additional support to the Boone church in order that it may keep its resident pastor, the Rev. Gustave Zastrow; and to increase the salary of the Rev. O. G. Colegrove, State Superintendent and also pastor of Mitchellville. The occasional sermon by the Rev. Laura B. Galer on "Salvation" was an inspiration for better living. Mr. Altenbern conducted the communion service which followed.

A state chapter of Comrades was organized and Mr. J. E. Reid, of Altoona, elected president, Mr. Hoeffer, of Osage, vice-president, and Mr. L. V. Harpel, of Boone, secretary-treasurer.

Several fine addresses constituted the program for Wednesday afternoon. Mr. Harpel's subject was "From the Old to the New;" a message of greetings from the Unitarians was responded to by Judge Galer; the Rev. Otto Raspe spoke on "The Romance of Universalism;" the Rev. Pliny Allen, of Galesburg, Ill., brought a message from Lombard College, calling it an institution of which to be proud; and Mr. Robinson spoke on the cause and needs of Universalism in the Mid-West.

Officers were elected as follows: President, Hon. R. S. Galer; vice-president, Dr. F. J. Drake, Webster City; secretary, H. L Stoughton, Osage; treasurer, J. E. Reid, Altoona; trustee for three years, M. B. Cropper, Waterloo; for two years, C. N. Jenkins, Cedar Rapids, for one year, L. V. Harpel.

The annual banquet was a great success. The Rev. Otto Raspe acted as toastmaster. The Rev. Lucy Markley spoke for the Y. P. C. U.; Mrs. W. C. Caldwell for the W. N. M. A.; the Rev. Pliny Allen for the Comrades; the Rev. Gustave Zastrow for the Sunday school; and the Rev. L. R. Robinson gave some interesting stories of his religious experiences in the South.

On Wednesday evening Dr. Shutter, of Minneapolis, gave an able sermon on "The Law of Liberty." A generous offering for the Gunn Ministerial Relief Fund was received.

Thursday morning the Sunday School interests were considered in well-prepared addresses. A pennant for the largest membership was awarded to the Boone school; for the largest Cradle Roll to the Mitchellville school; and for the largest delegation to the Convention to the Waterloo school. The Rev. A. W. Altenbern was elected president; Dr. K. Harpel, vice-president, Marie Tucker, secretary; and Flora Rollins, treasurer.

A table supplied with Sunday school material, another with missionary and post-office mission supplies, and a fine display from Western Headquarters were on exhibition.

While delegations from the various churches were not large, the local attendance was good, and the fine spirit of all present and the splendid program of able speakers made this Convention one of the best ever held in Iowa.

* * *

ANOTHER SUCCESSFUL YEAR AT LOMBARD

Lombard College has just finished another successful year. Fine weather smiled upon the Commencement exercises, and a goodly number of alumni were back to do honor to the splendid class of graduates and to congratulate the College upon the improvements and new buildings of the past year.

The Yawkey Stadium and the athletic field, which have been finished, were a source of pride to both students and visitors. Tompkins Science Hall, two floors of which have been in use for over a month, was dedicated, and the new faculty residences, which for three months have been occupied, were formally turned over to the trustees. Many improvements on the campus were also noted. Lombard has every evidence of progress and fitness.

The Rev. James W. Vallentyne, of Oak Park, Ill., preached a powerful Baccalaureate sermon Sunday night in the Universalist church before an audience which crowded that edifice, and the Rev. Frank D. Adams, D. D., of Elgin, Ill., delivered the Commencement address on Wednesday. Degrees were conferred upon twenty-eight young men and women. The honorary degree of LL. D. was confered on John A. Cousens, president of Tufts College, and the honorary degree of D. D. upon Francis B. Bishop, Southern Superintendent, and a graduate of Lombard College in the class of 1901.

The report of the president was full of optimism and good spirit. Many recommendations were considered for the coming year, the most important of which was a drive for $500,000. For six years, Dr. Tilden stated, he had been working to establish certain definite changes and improvements in the college, and now that these have been brought about, the time is ripe to put into operation the details for raising a half a million dollars. The campaign will start in September. Trustees and alumni are enthusiastic over the present condition of the college and over the carefully planned program for the campaign.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

A VISION

"I have a vision . . .
Of a new republic, brighter than the sun,
A new race, loftier faith, this land of ours
Made over as to people, boys and girls
Conserved like forests, waterpower or mines,
Watched, tested, put to best use; keen economies
Practised in spirit; waste of human life,
Hope, aspiration, talent, virtues, powers,
Avoided by a science, science of life,
Of spirit, what you will. Enough of war,
And billions for the flag—all well enough!
Some billions now to make democracy
Democracy in truth with us, and life
Not helter-skelter, hitting as it may,
And missing much."

CONTINELLA, THE DUCHESS OF INDEPENDENCE

"NO fireworks allowed on all the five farms! A milk and water sissy party given instead! Nothing doing!" John Barclay tore the offending invitation squarely in two; then proceeded violently to reduce it to tiny bits.

His little sister, Jane, who had brought the invitation, remarked timidly: "But, John, we'll have lots of fun at the Allens'—bonfires, races, prizes and everything." Then, as John said nothing, she added boldly: "And about the fireworks: You know as well as I do that little Tim is still limping from last Fourth and Bud Winthrop will have to wear dark glasses for six months more, at least."

"Who cares!" shouted John wrathfully. "Didn't the signers of the Declaration face danger? Are we babies; or what?" Here John, almost bursting with righteous indignation, looked scornfully at Jane; then continued: "You can go to your old party if you like, but I'm going to celebrate. Me and Buck'll go off in the woods and do our own celebrating—cannon and everything; and I'd like to see any one stop us either!"

"But Buck isn't coming home," Jane interrupted.

"Who said?" roared John in dismay.

"His mother says that Boston boy's invited him to stay over the Fourth," Jane answered importantly. Then, when she saw the expression on John's face, she skipped off in a hurry.

Thunderation! this was the last straw. His chum, Buck Winthrop, had failed him. No fireworks! No Buck! No fun! A grand and glorious Fourth, indeed! John looked miserably at the ground, kicking viciously at the bits of torn paper scattered there.

Suddenly he stooped and picked one up. "Grand prize—a moving-picture camera," he read.

A moving-picture camera! What couldn't he do with one? He could take pictures of his dog, his rabbits, wild animals in the woods, maybe even get one of a bear. Buck and he could have more fun than a bag of monkeys with that camera. Well, he'd just have to go to the party after all and win the prize. Wouldn't Buck be surprised, though?

Very carefully he picked up the scraps of the despised invitation; then, taking them to the barn loft, he spent more than an hour fitting them together. When it was complete he read:

PATRIOTIC PARTY AT THE ALLEN FARM
July 4, 7 p. m.
Given by the five farms of Overland County
Patriotic Questions
Games
Races
Prizes
Grand prize. . . .A moving-picture camera.

The night of the party came, and John arrived at the Allen Farm, full to the brim of patriotic information. He had been cramming. Even now, while he waited for the party to start, he was repeating to himself: "When, in the course of human events it becomes necessary."

Gee, but the Declaration of Independence was the very dickens to remember! If he only had Buck's wonderful memory now! He looked eagerly around. Yes, there it was, the coveted camera, and, back of it on the mantel, were the other prizes, five boxes of candy in a row, each one tied with red, white and blue ribbon.

Soon the large room was full of children examining the prizes and wondering who would get them. John knew everybody except one girl. He nearly forgot all he had learned, too, when he saw her. She looked as if she had stepped out of a history of the Revolutionary war. She wore a long full old-fashioned dress, dotted over with pink rosebuds; but the strangest thing about her was her hair. It was piled high up on her head; and puffed 'way out at the sides, with curls and pins sticking everywhere. Never, even in a picture, had he seen anything one-half as fancy or amusing.

Mrs. Allen soon introduced her as Continella, Buck's cousin from Boston. She certainly did look like a Winthrop, and her smile was something like Buck's too. And smart—before the evening was half over John was working like a steam engine trying to keep up with her.

First of all they made flags. Each child was given an oblong of white cloth and some red, white and blue paint.

And John made the neatest one. He had the exact number of stars on his, too. But, alas, just as they were giving him the prize, some one discovered that he had made twelve stripes instead of thirteen. So the prize went to Continella.

For the next contest, a statuette of a fat dumpy little man was brought out, and every one copied it in clay.

John really did make the best this time, and he

received the prize, too. Indeed he was so proud of his work that he decided to keep it always. But he changed his mind very quickly when Mr. Allen stood up and read from the history:

"On July 9, 1776, after the Declaration of Independence was read to the troops in New York, the statue of George III was tumbled down and beheaded."

So that was what he had been making—a statue of George III! With great haste, all the statues were beheaded in a jiffy, and soon all the George III's were just one big mass of clay.

But, when they came to the patriotic questions, John had to take a back seat. Continella easily won the prize. She knew the Declaration from beginning to end; knew that Thomas Jefferson wrote it when he was only thirty-three; knew, also, that John Hancock was the only one who signed it on July 4, 1776. She knew there were fifty-six signers in all, and that Thornton, of New Hampshire, was the last one to sign. He didn't sign until Nov. 4. She seemed to know everything. Not only did she know all the questions given to her, but she even gave one that no one else could answer—not even Mr. Allen himself. This was it:

What two men, both signers of the Declaration and both afterwards President of the United States, died on the same day, July 4, 1826?"

The answer was: "Thomas Jefferson and John Adams."

When it came to the races, the last event on the program, John had quite given up; he had only one prize, and Continella had two. There were just two boxes of candy left now—one for the girls' race and one for the boys'. Of course she'd win the girls' race; and, even if he did win the boys', she'd still be one prize ahead. The grand prize was as good as hers already. John felt very gloomy.

At the last minute, however, Mr. Allen announced that Continella was such a good runner that she preferred to race with the boys. John pricked up his ears. Maybe he had a chance after all! If he won, they'd have to draw for the camera. And if he couldn't beat those skirts, he'd eat his hat!

But, when the race started, you should have seen "those skirts" lift high up around Continella's waist. And, underneath, knee pants and a pair of long black legs appeared. How they did fly over the ground—those legs. And they won the race, too—and the grand prize as well.

Strange as it may seem, John didn't care one bit. For Continella, after a wild race, was caught; her dress and wig were torn off, and Buck Winthrop, very much painted and powdered, was discovered underneath. What did it matter whether Buck or he had the camera? They'd use it together anyhow.

Before Mr. Allen presented the grand prize, he read from the history:

"On July 4, 1778, the Whigs of the city dressed up a woman, with the monstrous head-dress of the Tory ladies, and escorted her through the streets. Her head was elegantly and expensively dressed, I suppose about three feet high, with a profusion of curls, etc. The figure was droll and caused much mirth. It has lessened some heads already and will probably bring the rest within the bounds of reason. The Tory wife of Dr. Smith has christened the figure Continella, the Duchess of Independence."

Continella did not receive the grand prize, however. Buck, with a very shiny, well-scrubbed face, received it instead. And later, as they all sat around the huge bonfire, toasting marshmallows and singing patriotic songs, he confided to John:

"We wanted to fool everybody. That's why mother didn't change folk's minds when they thought I had gone to Boston. I was invited all right; but, gee, I wouldn't have been there to-day for anything!"—*Lois Larson, in the Continent.*

* * *

THE LAMPLIGHTER

When dad was a little boy,
Years ago,
Wasn't any 'lectric lights—
Dad says so;
Lamp-posts stood along the street,
For the lighter-man to keep—
And the lamp-post man would light them just before boy went to sleep—
Years ago.

When the sun set, and the dark
Grew and grew,
Then the light-man with his stick
He came, too;
Came out of the night somewhere,
With slouch hat and queery air,
And a ladder, and he climbed each post, and lit the lamp, that's what—
He'd do!

When the evening hour came,
And twilight,
And the stars began to shine
In the night—
Everything was mystery;
In his dreamy thoughts he'd see
This old queery, funny lighter-man come sailing 'cross the sea!
At twilight.

When the lamp-post man came 'round,
Years ago,
Then the Sand-man, he came, too—
He did so!
When the lamp-posts all were lit,
Boy began to doze a bit,
For the Sand-Man and the lighter-man were brothers—guess that's it!
Dad says so!

R. N. Risser.

* * *

A VERSATILE FRUIT

In *Forecast* we read of a New York sportsman who was spending his annual vacation in the Moosehead country and who had engaged the services of an old French Canadian as his guide. The sportsman liked to ask the old man questions about the different objects that attracted his attention. Happening to notice a clump of cranberry vines on the shore of the lake, he asked the old man what they were and whether they were good to eat.

"Good to eat? Well, I should say so. You take that little cranberry and stew him, she makes just as good apple sauce as prunes."—*Youth's Companion.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

Christus Victor Again

The report from the publishers that "Christus Victor" is entirely out of print will be sad news to many who appreciate its spiritual qualities. We are reprinting the fine tribute of John Coleman Adams, for the purpose of suggesting to our readers that they secure a copy before it is too late:

It is a pleasure to record the impressions of a careful reading and re-reading of "Christus Victor," the thoughtful and inspiring meditation of Dr. Henry N. Dodge. It is a wonder that the master-theme of all thought has not been seized and presented in such elaborate form before. It is gratifying that this work of one reared in the "Larger Faith," should be so satisfying and worthy the great subject it celebrates.

The poem is admirable. It is fine in feeling, finished in workmanship, lofty in spirit, sustained in its dignity and strength, and—of course—sound and orthodox in its philosophy of life and destiny. It is Universalism chanted in verse. It is the gospel paraphrased in poetry. The whole body of divinity, as Universalists conceive it, is here. All the great propositions of our faith are here affirmed. But the utterance is always that of the poet, the fervid, passionate speech of the seer and the prophet with the gift of song. Many of the separate divisions are beautiful as lyrics. Some of the passages will bear the severest tests, as bits of literary skill,—notably, in such a one as stanza clxvi, the paraphrasing of Scripture.

It is a book which ought to become familiar to our reading people, to our young men and women, eager for stirring exposition of the great principles of real Christianity, especially to our clergy young and old. A copy of this little volume—a very dainty and inviting one, by the way—ought to lie close to the elbow of every working pastor; and when his heart is heavy, or his brain is weary; when he wonders if his church really has a mission; when he questions the march of Providence, and wavers in his faith in the Eternal Truth; when he has been to his Bible, and caught an uplift from the old pages—let him lend his ear and his heart to this earnest singer, let him be soothed and stirred by turns, as these musical utterances fall upon his ear with their gracious cadence and their lyric strength. He will soon come to love this little book and go to it again and again for inspiration and for light.

Gradually its text will become familiar and beloved. It will creep into sermons, and will be read in bits in conference meetings, and will have a mine of riches for the young people, seeking strong expression of our faith. I predict for it an affectionate interest on the part of our public, as they shall realize how nobly the faith sings itself, in such measures as these.

For sale (postage paid) by the Universalist Publishing House. $2.00.

A Vagrant Tune. By Bryan T. Holland. $1.75.

Miss Lavender has another name; which is Mottram, and presumably her devoted handmaid is also possessed of a surname; but they are known as Miss Lavender and Miss Lavender's Euphemia to all Diddlebury.

"Diddlebury lies at the other end of nowhere, . . . off the main road . . . from the market town of Little Frippon to the cathedral city of Purchester." A Cranfordy town, you see, and the author is a grandson of Mrs. Gaskell. Outsiders do sometimes stray into the village, but are viewed with such suspicion that they make haste to depart.

But one day a Mr. Tidd takes the long-vacant Star Cross, and proves to be an old playmate of Miss Lavender, so a charming love-story begins straightway. The book is as sweet and refreshing as the old-fashioned flowers in Miss Lavender's garden.

One Man in His Time. By Ellen Glasgow. $2.00.

"A novel of courage," indeed, in which the leading character is Gideon Vetch, once a circus performer, and now governor of Virginia, where birth and breeding are almost worshiped. He has the courage of his own honesty and good instincts and wish to serve—and in the end he pays the price, when happiness is within his grasp.

Then there is Corinna Page, that gallant soul like an army with banners who generously helps and inspires others; and Stephen Culpeper, who breaks the bonds of tribal instinct and motherly repression and stands beside Patty; and his father, "the best of them all"—and others less courageous who yet help to make the story.

The Blocking of Zeebrugge. By Captain A. E. F. Carpenter. Illustrated. $3.50.

"It is for us to ensure that these glorious traditions are understood by all, and in being understood are handed on to those who come after us. This book . . . I welcome for this purpose." So says Admiral Earl Beatty in his introduction, and Rear-Admiral Sims says: "Apart from the great interest of this narrative to the laymen, as a military exploit of the most brilliant character, and an inspiring story of heroism in war, it will always prove of great value to those military men of both branches of the service who realize the tremendous influence of the morale of their forces—the confidence in the ability of the leader which encourages initiative and inspires the highest type of loyalty."

Captain Carpenter certainly has this loyalty. One of his men refused to believe the report that he was dead—"Incidentally he was right, though I have not the faintest idea what he based his belief on." And a young officer promptly telegraphed to Mrs. Carpenter from Dover: "Operation successful. Husband quite all right"—forgetting, in his elation, that she knew nothing of the enterprise. "She guessed appendicitis!"

The Blue Circle. By Elizabeth Jordan. $1.90.

A blue circle sounds innocent enough, but this one stands for a deep-laid plot which concerns David Campbell, an old man who in repose resembles Leo the Thirteenth, his sister Mrs. Pardee, his charming granddaughter Verity Campbell, Madame Hvoeslef, a guest, Mr. Renshaw, who is acting as secretary to Mr. Campbell, and a fascinating child who calls herself We-Wee and belongs to Madame Hvoeslef.

The other characters are Dr. Stanley, Mr. Campbell's friend and physician, Dr. Morris, the local practitioner, and the staff of servants at Tawno Ker; and it is an interesting mystery story with a triumphantly happy ending for the family and Sing Sing for the plotters.

The Vehement Flame. By Margaret Deland. $2.00.

The vehement flame is jealousy, and it is lighted by the self-deception with which Eleanor has married Maurice, twenty years younger than herself. Of course the marriage is a pathetic failure, and Maurice becomes entangled with another woman, while Edith, the girl he was meant to marry, is growing up and into deep love for him, which Eleanor can not help seeing.

It is Edith who, after Eleanor's death, works out the salvation of Maurice and little Jackey, and in so doing finds her own happiness.

What Timmy Did. By Mrs. Belloc Lowndes. $1.75.

Timmy is a little boy whose subconscious self is abnormally developed—he "sees things which are not there." So it comes about that he visualizes clearly what should be done in a complication, and with the simplicity of greatness quietly does it—and no one ever knows how the tangle was untangled!

This is a chronicle of the Tosswill family, of Old Place, Beechfield, Surrey, and Godfrey Radmore, who is returning to visit the place that is home to him, and Enid Crofton, an acquaintance of Godfrey's who has established herself at Trellis House—with an object in view. An interrupted love-story is resumed on a firmer foundation, and the curate very properly falls in love with Dolly Tosswill. It is all charming, but Timmy is the hero.

Young People's Christian Union

THE DIRECTOR'S DATES

June 30-July 2. Texas Convention, Elgin.

July 19-23. Y. P. C. U. Convention, Worcester, Mass.

July 24-30. Y. P. C. U. Institute, Ferry Beach, Maine.

August 18. Plymouth, Mass.

August 29-Sept. 4. Y. P. C. U. and S. S. Institute, Murray Grove, N. J.

* *

WHAT CAN BE DONE

A few months ago Rev. Lucy Markley began her work as pastor of the new North Side church in Chicago. Not long after, with the assistance of the young people of St. Paul's Church, a Young People's Christian Union was organized. Of course, in a new church, there were not large numbers but about a dozen members were enrolled.

This Union is beginning right. It is going to take two automobiles to carry the delegates which this Union will send a thousand miles across the country to the Worcester Convention. It is safe to predict that when these two carfuls of young folks return to Chicago, and take up the work of the church again in the fall, that Union will grow not only in interest and enthusiasm, but in numbers as well. And more than that, it is safe to predict that ten years from now these young people will have helped to make a church that will be known throughout the denomination as a strong, active, successful church. These young people, and those whom they will enlist, will make it so, of course with the help of, and building on the foundations laid by, those who are now the leaders there.

This shows what can be done when a minister recognizes the value of the work with the young people. There would have been no Union there if Lucy Markley had not said, "We must have a Y. P. C. U. if we are to have a church to-morrow," and if she had not gone out and found the young people, and if she had not made up her mind that even if there were only a very few, it was possible to have a Union and make it grow. And that Union would not have been represented at Worcester, much less have had a large part of its members present, if she had not worked with these young people, made herself one of them, and aroused in them a desire to make this trip to the Convention.

There are few things that can not be done in a church if the minister works with the young people in sympathetic understanding.

* *

PASTORLESS CHURCHES

On the last three Sundays I have preached in four pastorless churches, two in Massachusetts and two in Ohio, and have attended a State Convention in a fifth. There are plenty of reasons, or excuses, for these and other churches being pastorless, but it is utterly unnecessary in nearly every case. Of course, there is a lack of ministers, but that can be overcome if these and our other churches will encourage their young men and women to enter the ministry and allied fields of labor. We can have just as many ministers as we really want.

Another reason is that many ministers fail to see the opportunity that lies in near-by churches that are pastorless. Many of these could be opened in this way, and the message that the world needs be given a wider hearing. A minister who offers to do that may not meet with an eager reception and enthusiastic encouragement; he may get only a grudging assent, but if he persists, the results will follow. I heard recently of a church which has always been combined in a circuit with another one near by, so that morning services were held in the latter, and evening services in the former. A change in the circuit made it necessary to hold services on alternate Sundays, and the people said that they had never had morning services, did not want morning services and would not attend morning services. But the minister said, "I'm going to hold a morning service, even if I have to preach to myself," and inside of two months he had a morning congregation of sixty, although he had only about a dozen the first Sunday.

Of course there are some ministers that are exhausted after preaching once, and they can not do anything more that day. Some of them can not even attend Sunday school. I used to be that way myself, at least after attending church and Sunday school. But I have since convinced myself that for any one in reasonably good health and in youth or middle life, this is nothing but an "error of mortal mind." If some steel-mill workers can labor twelve hours a day seven days a week, after becoming accustomed to it, most ministers can teach thomselves how to preach two or even three times on Sunday. Of course in my present position, my own experience is no fair test. *Onward* reported some time ago that "The Director of Young People's Work visited this church and delivered his usual inspiring sermon." It is easy when one can go around and preach the same sermon over and over again, but I discovered that it was also easy when it meant the preparation of a new sermon every week.

Incidentally, this is one of the best preventives of "blue Monday," for if things go wrong in one place, they will go better in the other, so one is not plunged in despair.

Then there is another factor that keeps many churches pastorless, and that is the lack of vision on the part of laymen who fail to realize how much the church means to the welfare of the community, and who, when perfectly able financially to pay a reasonable salary to a minister, refuse to make the contributions or the effort necessary. Our Church should undertake a campaign of education in finance, to show that adequate support can be secured in many places where it has not been given heretofore, so that many of these pastorless churches will demand ministers, and demand them so insistently that they will not only secure the money needed, but send their own young people into the work to meet the demand which they have helped to create.

Stanley Manning,
Director of Young People's Work.
Galveston, Ind., June 22.

For the Quiet Hour

Had there been any choice, I do not say
I should have chosen this dull rugged way.
This way of stones and flints, and wayside
  briars.
What then? I grieve not, faint not. God
  is kind.
He gives me strange, sweet flowers that
  push between
The flints—such as no garden ever bore;
And gathering these, how can I choose but
  mind
What thankful hearts have gleaned where
  now I glean,
What patient feet have passed this way
  before?

Edward Cracroft Lefroy.

Two varieties of men go down-town every business morning. Two kinds of women make the beds and plan the meals and train the children. Two kinds of children gather in every schoolroom. There are those who plod and those who prance. And those who prance get more out of life than do those who merely plod through the day. One ought to win somewhat besides wages out of his day's fidelity. He ought to win content and a sense of advancement. He ought to see himself more of a man, and on his way to a goal more worthful than a full stomach and a comfortable bed. He ought to feel himself grow toward more dignified stature. And the surest way to that happiness is by obedience to the pull of a spiritualizing ambition.

George Clarke Peck.

A man who realizes that he is only a pilgrim and stranger on the earth, and has here no abiding city, but that all his permanent interests and relationships are yonder in the skies, will not permit himself to come under bondage to the earth and wander off into every sort of gross self-indulgence. He will remember what is expected of him as a citizen whose citizenship in heaven is already fixed.

Frederick A. Noble.

"Duty is soon tired. Love goes all the way."

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

FLAG DAY AT THE BIRTHPLACE OF CLARA BARTON

The morning of June 14 dawned bright and fair, promising to fulfill the most sanguine wishes.

Perhaps no more delightful scenery can be found than along the fine roadways leading to North Oxford, Mass., where is located the birthplace of one of America's most notable women—Clara Barton, the founder of the Red Cross in America, and its first president.

Situated on one of the highest hills in Massachusetts, one mile from the village, the homestead is easily reached, and at once recognized. The exterior of the house, charming in its simplicity, has a most exquisite setting.

This picture of quiet beauty is a fitting preparation for the interior of the house. On entering, one instinctively feels that this is a real shrine, the restoration has been so perfectly accomplished. Each room is a gem in itself. A profusion of flowers tastefully arranged about the rooms, by Mrs. Tweedy and Mrs. Bowker of the House Committee, gave an added charm to their daintiness. Valuable pieces of antique furniture and china, attractively placed, claim the admiration and interest of beholders.

On this long to be remembered day, a host of pilgrims to this Mecca of Universalism, who had come to pay homage to the memory of Clara Barton, had the rare privilege of registering at the desk upon which she had written so many letters during her busy life.

This opening day of the Clara Barton Universalist Memorial brought guests from far and near. They began to arrive in automobile parties at 11 o'clock, and were heartily welcomed by Mrs. Wilkins, Mrs. John E. Tweedy and Mrs. Frank S. Bowker. All day autos filled with earnest and devoted Universalists came, laden with lunch boxes and good cheer. It was a merry gathering of good fellowship.

Most of the guests were making their first visit, and many and often were the expressions of admiration and delight as fresh beauties and new features of interest claimed attention. Large and small groups strolled over the farm, from the top of the hill where people with a vision can see a humanitarian institution, extending the spirit of Clara Barton to the whole world, down to the huge barn buildings in which some of the practical guests saw day dreams of recreation rooms for our girls, realized in the very near future at minimum expense.

The brook, singing as it rippled over rocks and stones in its hurry to reach the pond, the ferns, the wild flowers and the old orchard, presented themselves, with an appeal for care and attention that can not be resisted. One lady has a dream of a charming Japanese garden on this spot.

At noon the guests enjoyed a basket lunch in groups on the lawn, and under the pleasant shade of the trees in the orchard.

Among the guests were Dr. John Smith Lowe, Rev. Hendrik Vossema of Medford and Rev. Fred Leining of Providence.

In the afternoon a large and sympathetic audience gathered on the future "Tea Garden" lawn to hear Dr. Lowe talk of Clara Barton, and the inspiration her life has given to the service of humanity.

Dr. Lowe spoke of the significance of this Memorial and its unlimited possibilities for the future—acquired to perpetuate the memory of Clara Barton and to express the appreciation of women of her faith for her part in the world's work.

This was Dr. Lowe's first visit to the birthplace, and so charmed was he that he prophesied a future exceeding the fondest present anticipations.

Dr. Lowe paid a tribute to Mrs. Wilkins as the woman who has a vision, and the courage to undertake great things with a faith in God and a confidence in her fellow workers.

Mr. Preble of the Charlton Church, recently burned, spoke fittingly of Clara Barton, whom he knew personally, and endorsed the movement to perpetuate her memory through this shrine.

It is the desire of the Memorial Committee to secure attractive posters from all our churches to assist the Publicity Department, and to this end a letter was sent out asking our young women to aid in this manner. Young women, will you do this?

Ida Vossema.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

MERCER-MORGAN

Hereafter the initials "S. J. M." will indicate, not Miss Sarah J. Morgan, but Mrs. Sarah J. Mercer. The colleague of the president was united in marriage on Monday, June 12, to Mr. Ottis E. Mercer, of Nashua, N. H. Her many friends in our Association will be glad to know that she will keep her many appointments for conventions and institutes until October, and that afterward she will be available for occasional trips in our service. She has done excellent work since coming to us last September, and she and her fortunate husband have the very best wishes of our Executive Board and indeed of the entire Universalist Church.

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DR. MOONEY AT FERRY BEACH

The fortunate attendants at the Ferry Beach Institute will have the privilege of listening to Rev. Roderick J. Mooney, D. D., of Auburn, Maine, who in two periods will reveal some of the secrets of his unusual success in religious education. It is hoped that at one session he will be assisted by a company of young women who will present a pageant recently given with much credit in the Auburn church.

* *

AN "ALLY OF THE LORD"

In the passing of Rev. John Coleman Adams, D. D., the General Sunday School Association has met with a loss beyond expression or estimate. He was the father of us all, the unfailing friend, the kindly critic, the wise counsellor, the generous helper.

His interest in religious education was life-long, and much of his activity was in behalf of the Sunday schools, to which he looked for denominational renewal and uplift. As editor of the *Helper* and as chairman of the Commission on Religious Education he had exercised a large influence. Then, when the suggestion of having a national organization for Sunday school promotion was made, he was quick to give his sanction and support. At the Utica gathering in 1913 and the Chicago Convention later in the same year, his was the controlling mind. He never wavered in his loyalty.

In regard to all the policies of the General Association, his advice was sought and followed, so that he was a leader and guide in our new Sunday school life. We have revered and loved him. What shall we do without him? We must remember with gratitude this seer and saint, this rare "ally of the Lord," and humbly try to follow in his spirit and endeavor.

* *

GOOD MUSIC FOR GOOD SCHOOLS VII

Learn a response after the prayer and, use it unannounced. "Hear us, Heavenly, Father," Mrs. Attwood, "Hear our prayer, O Lord," Mr. Littlefield (Century Co.), are very good.

It is effective.

Stella Marek Cushing.

* *

SILVER BAY

The Silver Bay Conference of the Young People's Missionary Movement will be held from July 7 to July 17, and a program of rare interest is offered. This will be the twentieth year up there on the shores of beautiful Lake George. Next to attending our own convention or one of our institutes, going to this conference would be about as profitable as anything that a young Universalist could do.

Among Our Churches

Mid-West Letter

Chicago, St. Paul's on-the-Midway.—Dr. Brigham, who starts on his summer vacation July 1, is planning to spend two months in the mountains of Colorado. During July, with the exception of the third Sunday of the month when I will supply the pulpit, Rev. John M. Grimes of McHenry, Ill., will take Dr. Brigham's place. In August the church will be closed. The Conference held here in May was a great occasion and a great success. * * **Chicago, Redeemer.**—While Dr. Fisher, acting pastor, is on his vacation, Rev. E. B. Cunningham, of Indianapolis, who will be at Ryder House during the summer, will supply the pulpit. It was my privilege recently to preach at this church. * * **Peoria, Ill.**—I also recently visited and preached in the Peoria church, where Rev. B. G. Carpenter, D. D., has been pastor for nearly fifteen years and is still "going strong." He has an active church and Sunday school. The church is equipped with radio, and the morning that I preached my sermon was broadcasted and heard over some 2,500 radiophones. It made me feel that for once I really had an audience. * * **Joliet, Ill.**—The church here is one of the largest in the denomination. It has a fine auditorium, as well as many well equipped Sunday school rooms. The Sunday school has nearly two hundred scholars, and the work moves on well from year to year. * * **Galesburg, Ill.**—Rev. James Vallentyne, of Oak Park, Ill., preached the baccalaureate sermon at the Lombard Commencement exercises held in this church. Under the leadership of Rev. Pliny Allen, the church is making steady progress and every department is in good working order. * * **Marseilles, Ill.**—I recently conducted a service here, where it is expected that a new pastor will soon took the place of Rev. O. A. Burton, who some time ago resigned his pastorate. This church has a good building and no small constituency. * * **Iowa Convention.**—This convention was a success in every way. Some fine addresses were given from which all present received inspiration. Judge Galer's annual address was superb. Those from out of the state who took part were Miss Magraw, Rev. Lucy Markley, Rev. Pliny Allen, myself, and Rev. Curtis W. Reese, secretary of the Western Unitarian Conference. Mr. Reese, in addressing the meeting, made a special plea for a closer fellowship between Unitarians and Universalists which was well received by every one. The State Board was instructed to co-operate with me in planning and carrying out a lecture tour of many towns and cities in Iowa for the purpose of teaching Universalist principles in places where there are no Universalist churches. * * **Middle Fork, Ind.**—I recently held services in the church at Middle Fork, which for several years had been dormant. The women voted to reorganize their society, and it was also decided to conduct preaching services. * * **Milan and Manchester, Ind.**—From Middle Fork, I went to the Milan, Rising Sun and Manchester churches. Rev. Pearl Patrick Mock is pastor at Milan and Manchester, and although she has no easy field, through the co-operation of groups of loyal souls who are determined to "carry on," she is making a real success of her work. * * **Galveston, Ind.**—Rev. W. O. Bodell was recently formally installed at the Galveston church, when I had the honor of preaching the installation sermon. Rev. Harry A. Hersey, of Muncie, Rev. Wellington C. Holmes of Logansport, and the pastor of the local church of the United Brethren, took part in the service. Mr. Bodell is making a fine beginning in his work on the Galveston circuit. * * It is with regret that I report that Rev. Thomas J. Farmer of the Tuttle Church, Minneapolis, has resigned. * * **The Northern Baptist Convention.**—I am writing this letter from Indianapolis, where the Baptist Convention is in full swing and where yesterday I attended one of its sessions and heard a prolonged discussion on the matter of Fundamentalism. Dr. Massee, Dr. William Dean, and others, urged the adoption of the New Hampshire Confession of Faith, but when the question of its adoption was put to vote, it was defeated by an overwhelming majority—a tremendous victory for the liberals. As I sat in the assembly and observed the main drift of thought in this great Convention, I could trace the results of a hundred and fifty years of Universalism and other liberal teaching. We have truly "leavened the Orthodoxy" of this country, and the future of Universalism is assured. We should "carry on" in all the coming days, but whether we do or not, Universalism, even if it must be preached by other churches which have adopted it, is here to stay.

Luther R. Robinson.

Church News and Interests

DENOMINATIONAL CALENDAR

July 9. Maine State Chapter Universalist Comrades All-Maine meeting, Tacoma Inn, Tacoma Lake, Maine.

July 16-19. General Sunday School Association, annual Convention, Worcester, Mass.

July 19-23. Y. P. C. U. Convention, Worcester, Mass.

July 24-30. Y. P. C. U. Institute, Ferry Beach, Me.

July 15-Sept. 5. Universalist Summer Gatherings, Murray Grove, N. J.

July 28-Aug. 7. Southern Universalist Young People's Institute, Chattanooga, Tenn.

July 31-Aug. 5. G. S. S. A. Institute, Ferry Beach.

Aug. 1. Ferry Beach Fair.

Aug. 7-13. Missionary Institute at Ferry Beach.

Aug. 12-13. National Universalist Comrades Days, Ferry Beach Park, Me.

Aug. 13-27. Vacation period at Ferry Beach.

Aug. 17. Annual Meeting, Murray Grove.

Aug. 18. Fair, Murray Grove.

Aug. 18, 19, 20. Universalist Institute and Reunion with Field Day, Plymouth, Mass.

Aug. 22-26. W. N. M. A. Institute, Murray Grove.

Aug. 29-Sept. 4. G. S. S. A., Y. P. C. U. Institutes, Murray Grove.

Sept. 4-7. Vermont and Province of Quebec Convention, Springfield, Vt.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1922

Previously reported	1,545
Chapman, Ala.	8
Urbana, Ill.	5
Hopkinsville, Ky.	6
Salem, Mass.	1
Rochester, N. Y.	3
Mill Creek, Okla.	11
Orth, Texas	19
Total	1,598

CHRISTENINGS

Previously reported, 375. Santa Paula, Cal., 7. Bridgeport, Conn., 3. Urbana, Ill., 2. Bethel, Me., 5. Dover-Foxcroft, Me., 21. Hallowell, Me., 1. Pittsfield, Me., 16. Franklin, Mass., 11. North Weymouth, Mass., 5. Salem, Mass., 11. Springfield, Mass., 14. Nashua, N. H., 8. Lockport, N. Y., 1. Rochester, N. Y., 4. Woodstock, N. Y., 1. Concord, Vt., 4. Chelsea, Mass., 5. Plymouth, Mass., 4. Total, 488.

PERSONAL

Tufts College, at its recent Commencement, conferred the degree of D. D. upon the Rev. Reignold K. Marvin of Franklin and the Rev. Charles R. Tenney of Southbridge, and Lombard College gave the same degree to the Rev. F. B. Bishop, Southern Superintendent.

Illinois

Urbana.—Rev. R. D. Cranmer, pastor. Children's Sunday was observed June 11, with a fine program by the children of the Sunday school. Two children were chris-

tened, and two men received into membership, making a total of five members not previously reported, and a grand total of forty members during the twenty-one months of the present pastorate. The church observed the fifty-first anniversary of the dedication of its first church building, when an appropriate service of worship was followed by a picnic dinner in the grove of Dr. and Mrs. L. H. Smith. Mr. and Mrs. L. A. Parsons, of Kansas, former members of the church, were with us on this occasion. The church is receiving favorable recognition in the community. The pastor delivered the Memorial address before the G. A. R. at the high school, and was also invited to conduct the last All-University devotional service at the University of Illinois Commencement, the first time that a Universalist minister had ever received such an invitation. It may be of interest to note that on Commencement Day, 1,334 degrees were conferred.

Indiana

Muncie.—Rev. Harry Adams Hersey, pastor. We have had a good year in this church. All the special Sundays, Japan, Laymen's, Women's, Young People's Day, and some others have been observed. Offerings have been made for Japan, Suffolk and Armenia. Every organization in the church has had a year of great activity. The Flower Circle has continued its fine work of furnishing flowers for the pulpit and for the sick, and for funerals of members. The Woman's League has conducted social service work and held two excellent public dinners. We cared for six needy families, in addition to our own, during the period when winter relief was at its height. The Y. P. C. U. has had a year of excellent devotional meetings and considerable outside activity and it has the trustees behind it in extending a cordial invitation to the National Union to hold its 1923 Convention in Muncie. Both Senior and Junior Clara Barton Guilds have been organized. The Junior Union, under Miss Cheney, and now under Mrs. Hersey, has had a busy and happy year. The Sunday school has achieved the rank of a Standard School and has progressed in organized class work. The men have paid a beautiful tribute to the late William Ball by naming their class the "William Charles Ball Class." A group of young women have honored our Mrs. Case by naming their class the "Mary E. Case Class." We have contributed towards the salary of a missionary in Japan, have endowed a bed in the "Children's Home Finding Society" (colored), of Louisville, Ky., and have done other good work as classes or as a school. Our Union and Sunday school will be represented by at least two delegates to the Conventions in Worcester. Since Easter the pastor has been doing some missionary work by reopening the Universalist Church in Pendleton, Ind., and preaching there every Sunday afternoon. He represented our church in the May meetings of Mid-Western Universalists in Chicago and was on the program of the Federation of Religious Liberals at the same time. We have given the illustrated Sunday evening service a thorough trial, with the best of lectures from Dr. Rose and others. On the whole we write "failure," due to a practically unanimous lack of desire for an evening service, on the part of our own people, and the large competition of several theaters and large churches which "catch the floaters." Our morning congregation is said to be one hundred per cent larger than in recent years. The pastor has been in demand as preacher and speaker in the schools, the factories and the Ball Teachers' College. The last named institution is legally and technically known as the Eastern Division of the Indiana State Normal School, but in appreciation of the magnificent gifts of Ball Brothers, totaling more than half a million dollars to date, establishing and enlarging the school, the name "Ball Teachers' College" has been adopted for common designation. After giving us a year and a half of fine service in our Sunday school and Junior Union, Rev. Almira L. Cheney left us to become State Sunday School Superintendent in Ohio. We have been able to profit by her work, and to carry it on largely through the fidelity and activity of our efficient superintendent, Mr. William H. Ball, who works "nights, Sundays and weekdays" on the job. The pastor's wife has also taken on a large amount of detailed work for the Sunday school.

Maine

Dover-Foxcroft.—Rev. J. F. Thompson, pastor.—Although it had been raining steadily for two days with no sign of abatement, a fairly large congregation assembled for the Children's Day service, June 18. Twenty-one little ones were christened, while a concert by the school took the place of the regular morning worship. In the evening the Odd Fellows held a memorial service in our church, at which Rev. Ashley A. Smith, D. D., of Bangor, was the speaker. The church will be closed from July 9 until the first Sunday in September. In every respect we have had a splendid year, but we are especially happy over the progress of our Sunday school, which has been organized only a little more than a year.

Massachusetts

Franklin.—Rev. R. K. Marvin, D. D., pastor. The annual Baccalaureate sermon to the Dean Academy graduating class was preached by Rev. John Smith Lowe, D. D., before a congregation which filled the church to overflowing. The Children's Sunday concert was well arranged and carried out by Miss Elizabeth Randall of Dean. Twelve children were christened. Union summer services begin the first Sunday of July.

Fitchburg.—Rev. F. W. Gibbs, pastor. The lawn party held on the grounds of the parsonage Wednesday, June 14, was a very lovely affair. Laurel and gay Japanese lanterns served as decorations. At the booths candy, ice-cream and cool drinks were served. The children were made happy by one special feature of the occasion—pony rides up and down the street. After supper a delightful program of interpretative dances was given by the members of Miss Helen Proctor's class, and then followed general dancing enjoyed by both young and old.

Plymouth.—Rev. S. E. Franc, pastor. The parish committee has voted to keep the church open during the summer period and to hold during Aug. 18, 19 and 20 a Universalist Institute and Reunion, commemorating the one hundredth anniversary year of Universalism in Plymouth. Among the strong speakers will be Dr. Frank Oliver Hall and Judge Roger Galer. A field day and picnic to Little Pond Grove, where the first Sunday school picnic in the United States was held, will take place Saturday afternoon, Aug. 19. On Children's Sunday church and Sunday school co-operated and a pleasing program was rendered. Four children were christened. Before the allied military organizations on Memorial Sunday the minister gave a rousing address on the theme "Honoring the Boy." Our organ fund is in the neighborhood of one thousand dollars with an objective of five thousand dollars as the goal.

Southbridge.—Rev. C. R. Tenney, D. D., pastor. Members and friends of this old church are rejoicing that, through the redecorating and restoring of the sanctuary to its colonial style, it has been made more beautiful and more suitable for worship. By skillful use of the old fixtures and with due regard to the colonial effect, the lighting has been made adequate and beautiful. The backs and arms of the white pews have been topped with mahogany, and a paneling of mahogany has been placed at the back of the pulpit platform and in front of the choir. Runners of red Wilton carpeting in the aisles, the pulpit, and the choir gallery, and red cushions for the pews, provide the contrast necessary for the general affect. The cost of the work, which has proceeded under the counsel and direction of Stenberg & Company of Worcester, was approximately $1,900. The best thing of all has been the interest and enthusiasm of our people which made the undertaking possible. In this, the Lend-a-Hand Club, an organization of younger women, of which Mrs. F. L. Putnam is president, has taken the lead. In the treasuries of this club and of the Ladies' Circle, together with smaller sums from one or two other organizations, was found nearly three-quarters of the amount necessary to pay for the work. The balance the men of the parish are speedily raising. The rededication service took place Sunday afternoon, June 18, when Dr. Frank Oliver Hall preached the sermon, assisted by Rev. George W. Penniman, long a pastor of

this church, who gave the dedicatory prayer, Rev. E. W. Preble, of Charlton, and ministers of the several churches in the town. In the morning of the same day, because we were not satisfied merely to rededicate a house, we held a service for the rededication of our own souls "to the great things in religion."

Springfield, Second.—Rev. Elmer D. Colcord, pastor. Members of the De Soto Lodge, No. 155, I. O. O. F., attended services in our church June 4, when Mr. Colcord, who is chaplain of the lodge, preached on "The Romance of Living." On a recent Sunday, Mr. Fred Stephenson, of the Springfield Boys' Club, gave us a fine address. Children's Day exercises were well attended. Fourteen children were christened. On June 21, the Men's Club held an outing at Sixteen Acres, and on June 27 the church and Sunday school held a picnic at Forest Park. We are looking forward to the Eastern States Exposition in September. If you visit the "greatest fair in the East," don't forget to look for Springfield Second's delegation.

North Weymouth.—Rev. Roger L. Marble, pastor. Women's Day was observed April 3, when the newly organized Mission Circle took charge of the morning service. Mrs. E. R. Sampson conducted the meeting and Mrs. John Leighton read a paper on the history and achievements of Universalist missions. Children's Day was observed June 11, when the church school presented the service "The Lord's Prayer," and two children were christened. A special service was held in the evening, with vocal and cello solos, and a sermon on "What is Man?" by the pastor. Three more children were christened the following Sunday. On June 14, we entertained the Old Colony Association, when it was our privilege to hear the following speakers: Rev. S. E. Franc, "New Wine and Old Bottles;" Mrs. E. M. Barney, "Religion in the Home;" Rev. Stanley Manning, "The Leadership of To-morrow;" and Rev. G. E. Huntley, D. D., "Boys." It is planned to hold the next meeting in Plymouth, Sept. 29.

Salem.—Rev. U. S. Milburn, pastor. On July 1 Mr. and Mrs. Milburn will sail from Montreal for Europe, landing at Glasgow and going as far south as Naples. They plan to visit Oberammergau, where Mr. Milburn expects to get new material for his lecture on the Passion Play. Mr. Milburn saw the Passion Play in 1910, and since that time has lectured upon it, always giving a Passion Play lecture on Palm Sunday. They will return to America Sept. 9, when Mr. Milburn's two months' leave of absence will be up. During the month of July the following ministers will supply the pulpit: Rev. Roger F. Etz, Boston; Rev. W. H. Gould, Arlington; Rev. Charles H. Puffer, S. T. D., Stafford, Conn., a former pastor of this church; and Rev. George Cross Baner, Akron, Ohio. The women of the church presented Mrs. Milburn with $50 in gold, "a small token of appreciation" of her work in the church. On Children's Day, eleven children were christened, and on June 25 one new member was received into the church. A group of boys under sixteen years of age from the Sunday school has been organized into the Junior Universalist Comrades; when they reach the age limit they will be promoted into the Comrades Chapter.

Minnesota

Owatonna.—While the church property has been sold, the church nevertheless is active in its philanthropic work and denominational service. On June 8 a service, which was largely attended, was held at the home of Mr. and Mrs. Frank Adams, when Rev. O. G. Colegrove was the speaker. It is planned to hold other services later.

New York

Fort Plain.—Rev. Herbert Frank Moulton, pastor. We have recently made over the big annex of our church into a Clara Barton Guild Hall. The Guild has a membership of over forty girls. Large audiences witnessed the two performances of the play, "The Adventures of Grandpa," presented by the Social Aid. We are planning to give a banquet, following which there will be a splendid program of speeches, at the annual meeting of the Mohawk Association. An elaborate program, with many special features, was presented on Children's Day. We still hold three services every Sunday, so the editorial in the *Leader* concerning evening services does not apply to this church.

Rochester.—Rev. W. W. Rose, pastor. In spite of the rain a congregation that well filled the auditorium assembled for the annual Children's Day exercises. The center aisle of the church was lined with beautiful peonies and baskets of choice flowers adorned the platform. Four children were christened and three grown-ups received into membership. At the June meeting of the trustees, Mr. Byron H. Howard, long a Universalist, genial and faithful to the core, was elected to serve on the board for one year. The people are rejoicing in his election. Mr. Rose recently went as delegate to the international convention of Kiwanis Clubs at Toronto. He is president of the Rochester Club.

Lockport.—Rev. William J. Metz, pastor. Children's Day was most successfully observed with special services, which included the presentation of a pageant written by one of our members. One child was christened. The largest offering in years was received for the Extension Fund of the State Sunday School Association.

Ohio

Plain City.—This church, now pastorless, held a service on the evening of May 21, when Rev. O. G. Colegrove of Mitchellville, Iowa, was the speaker. He was assisted here and at Woodstock by Rev. Geo. F. Thompson, now in secular work at Marysville, Ohio.

Woodstock.—Rev. O. G. Colegrove, a former pastor, preached here May 21 and met old-time friends. A large congregation attended the service. One child was christened, the father and mother of whom Mr. Colegrove had christened and later welcomed into the membership of the church. The church is now pastorless, though the people wish to secure a resident pastor.

Pennsylvania

Philadelphia, Messiah.—Rev. Herbert E. Benton, pastor. On Sunday, June 18, there was a special service in recognition of Mr. Benton's completion of twenty-five years in the ministry. On June 25 the last church service before vacation was held, when Mr. Benton preached on "The Great Adventure," the last of three sermons based on answers to questions sent to men of the city. The Y. P. C. U. recently presented the play "Let's Get Married." Because last fall active work did not seem to begin when the church opened and much time was wasted in getting under way, a program of activities for the coming season has been published in the "Messiah Messenger," the local church calendar. September will be "Preparation Month," October, "Rally Month," November, "Publicity Month," and January, "Personal Evangelism Month." In this way the whole church will take on new activity and it will not be necessary to crowd so many activities into the concluding weeks of the church year as is the situation at present.

* *

DEDICATION OF THE MEMORIAL WINDOW AT CHELSEA

No finer tribute could have been paid to the man "who gave us the gladdest festival in the Christian Calendar" than the dedication of the memorial window, on Children's Day, June 11, at the Chelsea, Mass., church, where Children's Day was first celebrated. The window was the gift of the Universalist Sunday schools of America and was dedicated to Rev. Charles H. Leonard, D. D., the founder of Children's Day. Delegates from practically every Universalist church in Greater Boston, together with the friends and members of the Chelsea church, filled the auditorium to its capacity and helped to make the service one long to be remembered.

The program included an invocation by Rev. George A. Barrows, rector of the Episcopal Church at Chelsea; Scripture lesson, by Rev. Richard H. McLaughlin, of Everett; prayer by Rev. John Vannevar, D. D., of Swampscott, three children from the Malden Sunday school taking part in the response; the dedicatory service proper, led by Rev. R. Perry Bush, D. D., the present pastor of the church; and addresses, which were appropriate and to the point, by Rev. Harold Marshall, D. D., Rev. George E. Leighton, D. D., Rev. George

E. Huntley, D. D., and Rev. F. W. Perkins, D. D., who gave his personal recollections of Dr. Leonard. Music by a splendid choir added much to the beauty of the service, and the church was richly decorated with flowers.

* *

A NOTABLE RECORD

A notable event occurred on Sunday, June 18, at the historic church in Charlestown, Mass., the church made famous by the pastorates of E. H. Chapin, Starr King, and a long line of other well-known ministers. Rev. Ransom A. Greene, D. D., was present for the last time as pastor of the church, and with his host of friends celebrated the fiftieth anniversary of his ordination to the Christian ministry. Rev. Roger F. Etz, Secretary of the General Convention, conducted the service and brought Dr. Greene the greetings of the Church Mr. Thomas F. Hall read an original poem and conferred upon Dr. Greene the degree of Minister Emeritus.

Looking back over his fifty years of service Dr. Greene brought his hearers a message of cheer and optimism, of courage and hope, declaring that the world is growing better and "the best is yet to be." He spoke of the joy he had had in his ministry and declared that if he could live his life over again he would again take up his work in the Church.

Dr. Greene has made a notable record in the Universalist ministry. He entered Canton Divinity School in 1869 and was graduated in 1872. Immediately upon his ordination on June 27, 1872, he went to Northfield, Vermont, where he stayed five years. From there he went to the Second Church in Lowell, where he remained for thirty-four years, one of the longest pastorates recorded in our history. During this time the old church was sold and the new Grace Church was erected. From Lowell he went to Charlestown, where he finished his pastorate of eleven years on June 30. In all the fifty years since his ordination, Dr. Greene has never, even for a single day, been without a settled pastorate. His record is one to stimulate and inspire others to faithful service.

* *

Notices

OFFICIAL CALL

The tenth annual convention of the General Sunday School Association of the Universalist Church will be held in the First Church, Worcester, Mass., on July 16, 17, 18 and 19, 1922. The first business session will be called to order at 10 o'clock on Monday morning, July 17, but on the preceding day an inspirational and educational program will be presented. Institutes, group conferences and platform meetings will be held on all four days.

Carl A. Hempel, Secretary.

* *

TENTH ANNUAL CONVENTION G. S. S. A.

First Church, Worcester, Mass., July 16-19

Sunday, July 16. 10.30 a. m. Morning worship. Sermon, Rev. F. W. Gibbs. 12. Sunday school. Mr. Carl A. Hempel, superintendent; Miss Elizabeth Randall, reader; Dr. Huntley, teacher. 2.45 p. m. Institute. The Old Testament in the Sunday school, Dr. McCollester. Teacher training, Mrs. Nellie E. Friend. 7.30 p. m. Platform meeting. Sunday School Music and the New Hymnal, Mrs. Stella Marek Cushing. Human Gardening, Rev. Lucy Markley. Our Program for Advance, Dr. Lowe.

Monday. 9 a. m. Institute. Making the Bible Real, Mrs. Stanley Manning. Devotional meeting. Business. 1.45 p. m. Institute. The New Testament in the Sunday School, Dr. McCollester. The Teaching of Missions, Miss Markley. Group Conferences: Home Department, Mrs. Carrie J. Crowell. Sunday School Music, Mrs. Cushing. 7.30. Platform meeting. The Church and the Sunday School, Hon. Roger S. Galer. The Heart of Turkey, Miss Ruth Woodis. Truth Giving through Story Telling, Miss Sarah J. Morgan.

Tuesday. 9 a. m. Institute. The Intermediate Department, Miss Ethel M. Freeman. 10. Devotional meeting. 10.15. Business. 11. The Publishing House and the Sunday Schools, Rev. Harold Marshall, D. D. 11.45. Institute. The Elementary Department. Rev. Laura B. Galer. 2.40 p. m. Institute. Teacher Training, Mrs. Friend. 3.40. Group Conferences: Handwork, Mrs. Frank N. Chamberlain. Social Service, Rev. John M. Ratcliff. 7.30 p. m. Platform Meeting. The Reign of King William and Queen Mary, Dr. Huntley. The View of the General Convention, Rev. V. E. Tomlinson, D. D. Dollars, Rev. E. Dean Ellenwood, Woonsocket, R. I. Spiritual Illiteracy and Its Remedy, Prof. Walter S. Athearn.

Wednesday. 9 a. m. Institute. The Elementary Department, Rev. Laura B. Galer. 10. Devotional meeting. Business. 11. Why I Go to Japan, Rev. Clifford Stetson. 1.45 p. m. Institute. Making the Bible Real, Mrs. Manning. 2.40. Institute. Illustration, Miss Morgan. Group Conferences: The Intermediate Department, Miss Freeman. The Work of the Superintendent, Mr. Hempel.

* *

MURRAY GROVE

Season opens July 15. Preaching services have been arranged thus far as follows: July 16, Rev. John van Schaick, D. D. July 23, Rev. Charles Kramer. July 30, Rev. T. E. Potterton, D. D. Aug. 6, Rev. J. S. Lowe, D. D. Aug. 13, Rev. G. E. Huntley, D. D. Aug. 20, Rev. W. H. McGlauflin, D. D. Aug. 27, Rev. J. M. Atwood, D. D. Sept. 3, Rev. Stanley Manning.

On July 28 Dr. Potterton will give a stereopticon travelogue. The Birthday Party is Aug. 12, the annual meeting Aug. 17, the fair Aug. 18 and 19.

Aug. 22-26. W. N. M. A. Institute.

Aug. 29-Sept. 4. G. S. S. A. and Y. P. C. U. Institute.

Sept. 5. Closing.

The Fair

Send donations of money, useful and fancy articles before Aug. 1 to the chairman, Mrs. Walter Gabell, 6600 N. 13th St. Philadelphia, Pa., after Aug. 1 to Murray Grove House, Forked River, N. J.

There will be tables representing the W. N. M. A., the Comrades, the G. S. S. A., the Y. P. C. U., the Junior Y. P. C. U. and the Cradle Roll.

* *

NOW READY

Universalist Year Book for 1922

Contains minutes and reports of the Detroit Conventions, and auxiliary organizations, statistics and directory of local churches, and list of Universalist ministers.

240 pages of valuable information.

Price $1. Special price to ministers.

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Boston, Mass.

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THE SOUTHERN UNIVERSALIST YOUNG PEOPLE'S INSTITUTE

Chattanooga, Tenn., July 28-Aug. 7

Faculty: Rev. George A. Gay, Director. Rev. L. B. Fisher, D. D., representing G. S. S. A.; Rev. F. B. Bishop; Mrs. Katherine Haskell Ball, representing the W. N. M. A., Edgar T. Williams, representing the Y. P. C. U.

Courses of Study. Elementary: Child Psychology, Mrs. Ball. The Message of the Master Teacher, Dr. Fisher. Advanced. The Teaching Values of the New Testament, Dr. Fisher. The Origin and Character of the Bible, Rev. F. B. Bishop. Special Subjects: Mission Study, Mrs. Ball. Young People's Work, Edgar T. Williams. The Organization and Administration of the Church School, Dr. Gay (provided a sufficient number wish to take the course).

The young ladies will be accommodated at the parsonage under the care of Mrs. Ball; the young men at the church, under the direction of Dr. Fisher. Meals will be served at the church,

No person under sixteen may enroll as a student.

Expenses. Enrollment fee, $1. Board $10. Excursions, $5. Add to these items your carfare in order to estimate the total expense.

Plan to reach Chattanooga Friday, July 28.

Send in your names and enrollment fee as soon as possible in order to insure accommodations.

Program

Friday, July 28. Assembling of delegates. 7.30 p. m. Mass meeting. Sermon, Mr. Bishop.

Saturday, 6.55 a. m. Prayer and devotional meeting. Classes from 9 to 12. 1.30 p. m. Trip to Lookout Mountain. 5. Lecture, Mr. Williams. 7 p. m. Sunset service, Mr. Bishop, leader.

Sunday, 8 a. m. Devotional meeting. 9.30. Lecture, Mr. Williams. 9.45. Sunday school. 11. Morning worship, sermon, Dr. Fisher. 2 p. m. Trip to Flintstone, Ga. 5. Lecture, Mr. Williams. 7. Twilight service, Dr. Gay, leader.

Monday. Classes in the morning. Study and recreation in the afternoon. 4 p. m. Trip to Cameron Hill. 5. Lecture by Mr. Williams. 7. Twilight service, Dr. Fisher, leader.

Tuesday. Classes in the morning. Study and recreation in the afternoon. 7.30 p. m. Song service.

Wednesday. Classes in the morning. 1.30 p. m. Trip to Signal Mountain. Lecture. Mr. Williams. Picnic supper. Sunset service, leader, Dr. Gay.

Thursday. Classes in the morning. Study and recreation in the afternoon.

Friday. Classes in the morning. Preparation for examinations in the afternoon. Rest and recreation.

Saturday. Final lectures by Mrs. Ball and Dr. Fisher. Examinations. 7 p. m. Annual Institute Banquet.

Sunday. 8 a. m. Devotional meeting. 9.45. Sunday school. 11. Morning worship. 1.30. Trip to Chickamauga. Picnic supper. Sunset service. Dr. Fisher, leader.

Monday. Delegates return home.

* *

VERMONT CENTRAL ASSOCIATION

The annual meeting of the Vermont Central Association of Unitarians and Universalists is called to meet at Goddard Seminary, Barre, Vt., Wednesday, July 5. This meeting will be held in connection with the tour of the Murray Lectureship and the principal speakers will be the Murray Lecturers and Rev. W. S. Nichols of the Montpelier Unitarian Church and Rev. H. S. Mitchell of the Burlington Unitarian Church. Hon. James B. Estee will preside. Meetings open at 10 a. m. Basket lunch.

George F. Fortier, Acting Secretary.

* *

Y. P. C. U. CONVENTION

Official Call

The thirty-fourth annual meeting of the Young People's Christian Union of the Universalist Church (incorporated) will be held in Worcester, Mass., beginning at 7.30 p. m., July 19, 1922.

This meeting is for the purpose of receiving reports and for the election of officers for the ensuing year, and for the transaction of any other business that may legally come before it.

Louis F. Merlin,
Secretary.

Brooklyn, N. Y., April 11, 1922.

* *

Y. P. C. U. CONVENTION

Worcester, July 19-23

Wednesday. 7.30 p. m. Song service. Roll Call. Addresses of Welcome. Greetings from General Convention, Hon. R. S. Galer. Response and President's Annual Address, Mr. Chas. E. Taylor, Illinois. Appointment of Sessional Committees. Keynote Address, Rev. Fred C. Leining, Providence, R. I.

Thursday. 8.30 a. m. Missionary Prayer Meeting, Mr. Manning, leader. Missionary Education

Conference, in charge of Miss Marion Griffith, Minneapolis, Minn. 10. Business. 1.30 p. m. Group Conferences. 3. Sightseeing by auto. 5. Reception at All Souls Church. 7.30. Vesper Service. Principles of Stewardship, Miss Alsace Crosby, Peoria, Ill., leader. 8.15. Mass Meeting. The Future in America, Rev. J. F. Newton, D. D.

Friday. 8.30 a. m. Missionary Prayer Meeting, Mr. Manning, leader. Business. Annual Missionary offering. 2 p. m. Outing to Clara Barton Home. 4. Outdoor devotional meeting. Miss Dorothy Gibbs, Fitchburg, Mass., leader. 8. Mass Meeting. Training for Leadership in a Democracy, Rev. F. M. Eliot, St. Paul, Minn.

Saturday. 6.30 a. m. Outdoor Quiet Hour Service. The Practise of Stewardship: What Stewardship Means to Me. Mr. Robert M. Rice, Akron, Ohio, leader. 8.30. Missionary Prayer Meeting, Mr. Manning, leader. Business. 2 p. m. Outing at Lake. 6.30 Banquet. Speakers, Dr. Lowe and others. 8.30. Dance.

Sunday. 9.30 a. m. Communion Service, Dr, Tomlinson officiating. 10.30. Service of Worship, Occasional sermon, Things Worth While in America. Rev. John E. Price, Cincinnati, Ohio. 3 p. m. Service of Silence. 3.30. Consecration service conducted by Rev. E. D. Ellenwood. 7.30. Closing mass meeting. Address by Dr. J. M. Tilden, president of Lombard College.

* *

DENOMINATIONAL CALENDAR

That conflict of interests in Special Sundays may be avoided, the Council of Executives of the Universalist Church, composed of representatives of every national denominational organization, appointed a Special Committee to draw up a Denominational Calendar for the next Church Year. The Committee submitted its report and the following special days were approved by the Council.

1922

September 24. Rally Day.
October 15 or 22. Laymen's Day.
November 5. All Souls Sunday.*
November 12. Japan Sunday.*
November 26. Thanksgiving Sunday.
December 24. Christmas Sunday.

1923

January 28. Young People's Day.
February 18 to April 1. Lent.
April 1. Easter.
April 29. Women's Day.
May 20. Educational Day.
June 10. Children's Day.

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*The Board of Foreign Missions has asked for the observance of November as Japan Month. In some churches, All Souls Sunday, and in others Thanksgiving Sunday, is used for the time for making the appeal for the Special Japan Offering. Either may be a more appropriate time than the date given above. The desire of the Board is fulfilled if any Sunday in November is observed as Japan Sunday, and the offering taken at that time.

* *

FERRY BEACH NOTES

The Ferry Beach season is from July 21 to August 27. The institutes are as follows: Young People's Week, July 24-30. Sunday School Institute, July 31-August 6. Missionary Institute, August 7-13. Comrades' Days, Mr. Fred C. Carr of Providence, R. I., chairman, Aug. 12-13.

Preaching services have been arranged as follows: July 23, morning, Rev. L. G. Williams, afternoon, Dr. W. R. Rowland. July 26, Rev. George H. Welch. July 30, morning, Rev. D. E. Trout, afternoon, Rev. Isaac Smith. Aug. 2, Rev. F. O. Hokerk. Aug. 6, morning, Dr. Harold Marshall, afternoon, Rev. I. V. Lobdell. Aug. 9, Mr. Percy Smith. Aug. 13, morning, Dr. F. O. Hall.

Lectures will be given during the sessions by Rev. John Edwin Price of Cincinnati, Miss Elizabeth Rose of New Haven, and Dr. Hall.

The dining room will be in charge of Mrs. Semple of Attleboro, Mass., and Miss Elsie Welch of Essex, Conn., is to be matron. Mr. and Mrs. Clifford Bliss of Plainfield, Vt., will have charge of the tents.

Rates are as follows: Board, $11 a week (children half price). Rooms: Quillen House, $3; the Underwood, $4; the Cottage for Women, $3; the Men's Dormitory, $3; the Pavilion, $2. Tents, per person, $2. Rooms are for two persons.

Annual membership in the Association is $1.00 a year. Life membership, $25, and for $100 one may become a patron member. Our plant, consisting of two hotels, cottage, pavilion, and beautiful grove, represents an investment of thousands of dollars. We want to have it serve many more people yearly and thus spread its influence.

Application for accommodations and all requests for information should be addressed to the secretary, Rev. Clinton Scott, 1620 Master St., Philadelphia, Pa.

* *

SONG BOOKS WANTED

Wanted, at least one dozen Junior Star Song Books. Any church having these books and not using them and willing to sell them, will kindly communicate with Miss Susie Hastings, 26 Franklin Street, Framingham, Mass.

* *

ALL-DAY MEETING AT DELOS H. THOMPSON HOME

The tenth annual all-day basket meeting will be held in the grove of the Delos H. Thompson Home for Aged Ladies, Waldron, Ind., July 2. All Universalist ministers of the state are invited to attend. Rev. L. R. Robinson will be present both Saturday and Sunday and will have charge of the services. Special music will be arranged as a feature of the occasion.

* *

SUMMER SERVICES

Sunday services will be held during the months of July and August in Greater Boston Universalist Churches as follows:

July 2. Arlington, West Somerville, Malden.
July 9. West Somerville, Malden.
July 16. Arlington (Unitarian Church) Rev. W. H. Gould preacher.
August 13, 20, 27. Waltham, 10.30 a. m.

George E. Leighton,
Superintendent.

* *

WANTED

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Every State and every local Home Department Superintendent throughout our Zion is earnestly requested to send in the first out-going fast mail a postal card bearing some helpful suggestions or some cheery bit of Home Department news.

Sara L. Stoner,
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* *

MICHIGAN STATE CONVENTION

Proposal of Amendment

At the coming session of the Michigan Convention to meet at Concord next October the following proposed amendment to the constitution will be acted upon:

In Article VII entitled "Amendments" change the words "in two of the denominational papers" to "in the leading denominational paper."

* *

MAINE COMRADES' FIELD DAY

It has been decided to postpone Maine Comrades Field Day, which was to have been held at Tacoma Lake Aug. 9, and unite with National Comrades' Field Day at Ferry Beach, Aug. 12-13.

* *

SENDING MONEY TO JAPAN

The General Convention is always glad to forward money to any of our workers in Japan from individuals or organizations. Those who desire to send money direct to Japan will find that the simplest and easiest way to send small amounts is by Postal Money Order. These may be obtained at most money order post offices throughout the country for either dollars or yen. This is a more convenient form for small sums than a bank draft, as it may be cashed more easily in Japan by the recipient.

Roger F. Etz, Secretary.

Married

Thaxter-Waters.—In Middleport, N. Y., June 14, by Rev. E. H. Carritt and Rev. W. J. Metz, Leslie Thaxter and Octavia Waters.

Spencer-Duvall.—In Olcott, N. Y., June 15, by Rev. W. J. Metz, Seth A. Spencer and Gladys N. Duvall.

Brown-Benham.—In Lockport, N. Y., June 19, by Rev. W. J. Metz, Carl F. Brown and Hazel B. Benham of Middleport.

Andrews-Tucker.—In Springfield, Mass., June 18, by Rev. E. D. Colcord, Madeline Andrews and Harvey Tucker.

Obituary

Mrs. Emily Steward Porter

Mrs. Emily Steward Porter died at her home in North Anson, Maine, June 9, 1922. Mrs. Porter was a daughter of Samuel and Mary (Sponner) Gould, born in New Portland Feb. 15, 1838. She lived in New Portland until her marriage, April 29, 1866, to Alexander P. Porter of Strong, who died Jan. 28, 1876. Left thus early with three little children, she addressed herself courageously to her task. Her devotion has been rewarded with a corresponding devotion on the part of her children in her declining years. She remained in Strong until her removal to North Anson in 1895. Here she has made her home with her daughters, Miss Mary E. Porter and Mrs. Nellie P. Wing, while her son, Gould A., a leading business man of the town, lives not far away.

Mrs. Porter was a woman of strong religious conviction and Christian life and loyal to the faith of the Universalist Church, of which she was a member. She was a faithful church attendant until the infirmities of advancing years made it impossible. She had been a life-long reader of the *Universalist Leader* or *Gospel Banner*, as were her parents before her. She retained her interest in affairs to the last. She was kindly in her thought and speech of others. Her going is regarded as a distinct loss by a wide circle of friends who will miss her much although the infirmities of age have kept her closely at home in recent years. Clear minded to the last, she was confined to her bed less than two weeks, and from four days of unconsciousness drifted peacefully and painlessly into rest.

Tuesday, June 13, the home was filled with friends who wished to pay their last tribute of respect, and a brief eulogy was pronounced by the local pastor, Rev. E. L. Baker of Dinsmore Memorial Church, in which parish the Congregational and Universalist elements are blended in harmonious fellowship. Interment was made the following day in the family lot at Strong.

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MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

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Crackling

The knocking that is loudest in Conan Doyle's ears is not from the spirit world.—*Boston Herald.*

* *

"I see you've got a new hoss, Zeph," the mail carrier in a small town said to one of the inhabitants who was brushing a chestnut mare. "Ye-up," replied Zeph.

"Do you trade often?"

"Ye-up; Sat'day I swapped three times."

"You must be doing pretty well."

"Ye-up, pretty good; generally come out second best—that isn't doing very bad, is it?"—*Youth's Companion.*

* *

"More persons are killed by motor cars than by airplanes," says a technical journal. It is only fair to point out that motorists have had much more experience and practise than aviators.—*Punch (London).*

* *

"What do you think is the first requisite of a good husband?"

"Easy! A good wife."—*Exchange.*

* *

"The cook is leaving us to get married."

"Good. She'll soon know from somebody who won't be afraid to tell her how punk her cooking really is."—*Exchange.*

* *

Dave C. stepped into Ed Wise's the other day and asked "the man who knows" for a pair of sox.

"What number?" he queried.

"Two, you poor dumbbell! Do I look like a centipede?"—*Hollywood High School News.*

* *

Dedbroke (roused by his wife): "What's that you say? A burglar?"

Mrs. Dedbroke: "Yes. Fancy a burglar calling on us!"

Dedbroke: "Let him climb in; then I'll give a yell and it may make him drop something he has stolen elsewhere."—*Boston Transcript.*

* *

No one in Ireland is running for the presidency on the slogan of "he kept us out of war."—*Financial American.*

* *

Europe expects us to lend money and borrow trouble.—*St. Louis Globe Democrat.*

* *

Some of our roads look as if they were built for airplane traffic.—*News-Enterprise Association.*

* *

Myron had learned to sing several little songs, and his grandpa always played the piano while he sang them.

One evening we had company, and after a while he was asked to sing. Grandpa played as softly as he could so the child's voice would be heard above the piano.

They got in the middle of the song, when the youngster stopped singing and yelled out, "Hey, grandpa, give her more gas!"—*Western Christian Advocate (Cincinnati).*

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